

Scriptural Catechism;
OR,
The Duty of Man

Laid down in exprefs words of
SCRIPTURE,
Chiefly intended
For the benefit of the
Younger sort.

Divided into two Parts :

The first containing the chief Principles
of our Christian Belief ;

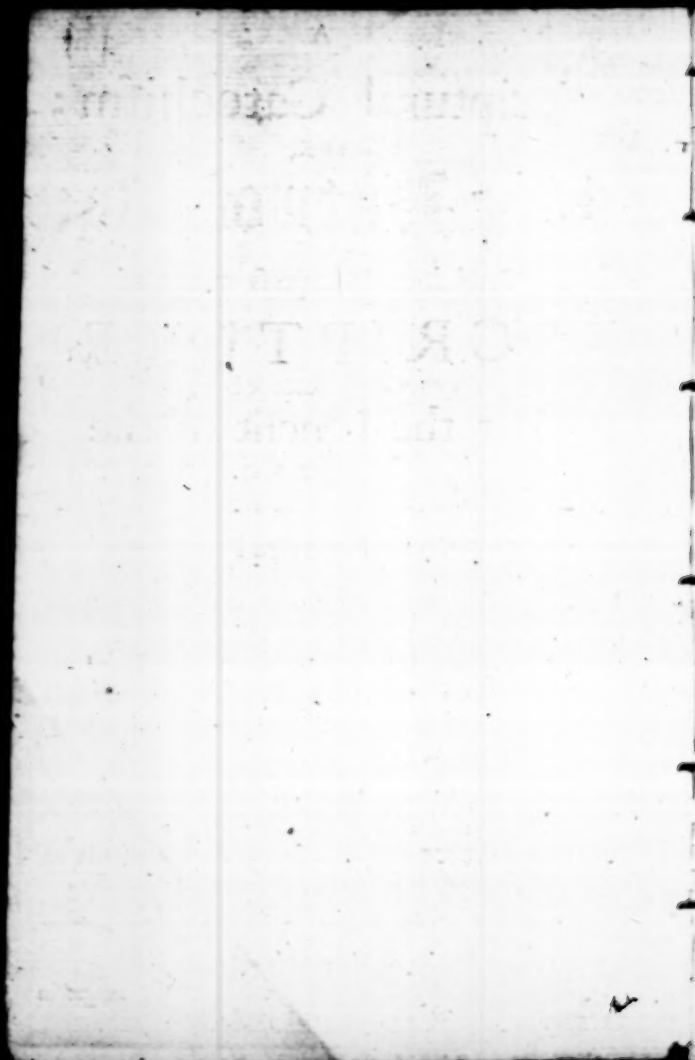
The second instructing us in our Duty to
God and Man , according to the method
observed in the Excellent Book, entituled,

The whole Duty of Man.

To which is added
Some Private Devotions in exprefs words of
Scripture; with devout Collects for several occasions.

L O N D O N ;

Printed by H. C. for *Moses Pitt* at the *Angel* in
St. Paul's Church-yard, 1676.



*To the Excellent and Ever-honoured, the
Learned Author of*
The Whole Duty of M A N.

Worthy and Noble Sir,

YOur rare and singular modesty in concealing your Name, while you publish to the World so many excellent and useful Discourses, is very remarkable and commendable. It were indeed no strange thing to see trifling Pamphlets steal disguised into the World: but that so many good Books, of great name, and singular esteem, of which any one would reflect a lasting Honour upon the Author, should be conveyed so secretly into the World; this is that which the most part of men I have conversed with, do wonder at.

I do acknowledg that some Authors have very wisely concealed their names at first, till they have heard how their Writings have relished with others: but this hath never been your motive to do so, else the World had long ere now been put out of doubt concerning the Author of these Books.

It is indeed a pity that so well-deserving an Author should veil himself from the eyes of the World: and it is to be feared, that ere some few years pass, some *Bathyllus* will own these Books, and claim the honour these Writings justly deserve. If ever this shall happen, (and who knows but it may), it is my hearty

The Epistle Dedicatory.

wish that our Famous *Maro* may be alive to render this counterfeit Author as ignominious as the true *Bathyllus* was at *Rome*.

Worthy Sir, when I intended to publish these sheets, I had no dispute with my self to whom I should dedicate them, they do indeed of right belong unto you ; for I have not only observed your method, but have also made use of your words, especially in the Second Part. I will not offend against your modesty, to speak much in the commendation of your Books; they do indeed speak for themselves, and receive their credit and authority from their internal worth. And, I think, I may very modestly say of you what the wise man saith of the vertuous woman; Many daughters have done vertuously, but thou excellest them all. The fame of your Writings hath not circled it self within the bounds of the *British* Isles ; other Nations have heard of, and known the worth of your Books. But, Sir, while others admire this, the publick acknowledgment of it is willingly embraced by,

Worthy Sir,

One of the least of
Your Admirers,

R. E.

THE P R E F A C E.

Reader,

THE true intent of this Catechism is to instruct men in the duties and principles of Christianity: it contains no jejune notions, to scare persons of whatever persuasion from reading of it; it being only a brief Compendium of those Duties which are scattered in the Scriptures. I confess it was chiefly intended for the benefit of the younger sort, that they might be early acquainted with their duty from the Scriptures, which are able to make them wise unto Salvation: but I am hopeful it shall also prove of general use.

I am not ignorant how it is now become a fashion to alledge Scripture-authority for the defence of every opinion, be it never so monstrous. But this cheat being so easily discovered, I am persuaded men will not reject the plain doctrines of Scripture. I have not made use of controverted texts, neither have I imposed my own comment upon any mans belief. In the First Part I have very briefly laid down only those Principles that are undoubted amongst the best Reformed part of Christendom, and which very fairly consist with the practice of virtue and morality. In the Second Part I have laid down these Duties, which every mans understanding will tell him are unquestionable; they being indeed the plain duties of morality; of which I may say, as it is, Luke 10. 28. This do, and thou shalt live. As for those private devotions in the close, I have laid them down in Scripture-expressions, because the style of the Holy Ghost is undoubtedly the fittest for spiritual services; so that I may say of it, as David of Goliath's Sword, there is none like it.

I shall conclude with my advice to Parents and children. Parents, surely it is your duty to provide for the education of your children. Under the old dispensation, Parents were commanded to teach their children diligently the statutes and commandments of God: And this is expressed in the New Testament, by bringing them up in the nurture and admonition of the Lord. It was the advice and counsel of the wise man, Prov. 22. 6. Train up a child in the way he should go; and when he is old he will not depart from it. If Parents neglect to instruct their children in the ways of God,
children

The Preface.

children will, without difficulty, train up themselves in the practice of vice and immorality. And it is certain, accordingly as they are at first seasoned, they will retain that savour. O the heinous guilt that many Parents bring upon themselves by this neglect; and the lamentable misery they bring upon their children! I wish I could say that this hath not been the great cause of those monstrous impieties that so much abound amongst us. As for children, it is undoubtedly their duty to hearken to the instruction of their Parents, except it be such as cause to err. If indeed Parents shall be so cruel to their children, as to mislead them, and only teach them their own self-chosen opinions, and not the statutes and commandments of God; I must pity the case of these children, and desire them to hearken to the Psalmist's advice, Psal. 34. 11. Come ye children, hearken unto me; I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days, that he may see good? keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it.

There is lately Printed for *Moses Pitt* at the *Angel* in *St. Paul's Church-yard*, A Relation of a Conference held about Religion, at *London*, the third of *April*, 1676. by *Edw. Stillingfleet D. D.* and *Gilbert Burnet*, with some Gentlemen of the Church of *Rome*, in octavo, price 2 s. 6 d.

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A

Scriptural Catechism ;

OR,

The Whole Duty of Man laid down by way of Question and Answer, in exprefs words of *Scripture*.

PART I.

Concerning the Chief Principles of our Religion which we are to believe.

Sect. 1. Concerning the Being of God : Of his Attributes and Perfections.

Quest. **VV** *What is the whole Duty which God requires of man ?*

Ans. He hath shewed thee, O man, what is good ; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God ? Fear God, and keep his Commandments, for this is the whole duty of man, Mic. 6. 8. Eccl. 12. 13.

Q. *Do you then believe there is a God whom ye should fear ?*

A. Yes, verily there is a God that judgeth in the earth, Ps. 38. 11.

Q. *Do not the works of God declare the being of God ?*

A. Yes, for the invisible things of him from the creation of the World are clearly seen, being understood by the things

B

The Duty of Man laid down

things that are made, even his eternal Power and God-head, *Rom. 1. 20.*

Q. Is he not a fool that denies this truth?

A. Yes, the fool hath said in his heart there is no God, Ps. 14. 1.

Q. Is there no other God but one?

A. No, we know that an Idol is nothing in the World, and that there is none other God but one.

Q. There be none then who can compare with God?

*A. No, who is like unto the Lord amongst the Gods? who is like him, glorious in holiness, fearful in praises, doing wonders? *Exod. 15. 11.**

Q. What is God?

*A. God is a Spirit, who dwelleth in light, to which no man can approach; whom no man hath seen, or can see; whose perfection cannot by searching be found out, *Job. 4. 24. 1 Tim. 6. 16. Job 11. 7.**

Q. Do you believe that this incomprehensible God is of everlasting being?

*A. Yes, before the mountains were brought forth, or ever be formed the earth and the world, even from everlasting to everlasting he is God, *Ps. 90. 2.**

Q. Do you believe that this glorious God is every-where present?

*A. Yes, whither shall I go from his spirit, or whither shall I flee from his presence? If I ascend up into Heaven he is there, if I make my bed in Hell behold he is there, *Psal. 139. 7, 8.**

Q. And must he not then know all things?

*A. Yes, neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do, *Heb. 4. 13.**

Q. Do you believe God is unchangeable?

*A. Yes, with him is no variableness, nor shadow of turning, *Jam. 1. 17.**

Q. Do you believe God is Almighty, and can do all things?

*A. Yes, with God all things are possible, *Mark 10. 27.**

Q. Is he not also a most holy and glorious God?

*A. Yes, holy, holy, holy, is the Lord of Hosts; the whole earth is full of his glory, *Isa. 6. 3.**

Q. And do you believe that he is a just God?

*A. Yes, he is a God of truth, without iniquity, just and right, *Deut. 32. 4.**

Q. Is he not also a very merciful and gracious God?

A. Yes,

A. Yes, he is the Lord, the Lord God merciful and gracious, long-suffering, and abundant in goodness and truth, Exod. 34. 6. Ps. 145. 8.

Q. Is not he then the only living and true God?

A. Yes, the Lord is the true God, he is the living God, and an everlasting King, Jer. 10. 10.

SECT. 2. Concerning the Trinity, that God the Father, God the Son, and God the Holy Ghost, are one God.

Q. Do you believe that the three persons in the Godhead, God the Father, God the Son, and God the Holy Ghost, are one God?

A. Yes, for there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one, 1 Joh. 5. 7.

Q. Doth not the truth of this appear from the form of Baptizing, which Christ taught his Disciples?

A. Yes, Go ye therefore and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, Matt. 28. 19.

Q. And is it not also very evidently confirmed, from the manner of blessing the Apostles observe in the close of their Epistles?

A. Yes, the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, 2 Cor. 13. 14.

Q. And must worship be given to any but God?

A. No, thou shalt worship the Lord thy God, and him only shalt thou serve, Mat. 4. 10.

Q. Is God the Son equal with the Father?

A. Yes, who being in the form of God, thought it not robbery to be equal with God, Phil. 2. 6.

Q. Is not Glory and Majesty, Dominion and Power, ascribed to Christ as God?

A. Yes, to the only wise God, our Saviour, be Glory and Majesty, Dominion and Power, both now and ever, Jude 25.

Q. Is not the Holy Ghost also God?

A. Yes, Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? thou hast not lied unto men, but unto God, Acts 5. 3. 4.

Q. Is God the Son eternal?

A. Yes, in the beginning was the Word, and the Word was with God, and the Word was God, *Joh. 1. 1.*

Q. Were all things created by him?

A. Yes, for by him were all things created that are in Heaven, and that are in Earth, visible and invisible; and without him was not any thing made that was made, *Col. 1. 16. Joh. 1. 3.*

Q. And is it not God alone who is maker of Heaven and Earth?

A. Yes, I am the Lord that maketh all things, that stretcheth forth the Heavens alone, that spreadeth abroad the Earth by my self, *Is. 44. 24.*

Q. Dost not Christ know all things?

A. Yes, but Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man; for he knew what was in man: And Peter said unto him, Lord, thou knowest all things, *John 2. 24. and 21. 17.*

Q. Dost not the Holy Ghost also know all things?

A. Yes, the Spirit searcheth all things, yea the deep things of God, *1 Cor. 2. 10.*

Q. And is it not singly the property of God, to know all things?

A. Yes, produce your cause, saith the Lord, bring forth your strong reasons, shew the former things what they be, that we may consider them, and know the latter end of them, or shew the things that are to come hereafter, that we may know that ye are Gods, *Isa. 41. 21, 22, 23.*

Sect. 3. Concerning the Scriptures of the Old and New Testament.

Q. Are these Books of the Old and New Testaments called by way of prebeminency Scripture, the Word of God?

A. Yes, all Scripture is given by inspiration of God, *2 Tim. 3. 16.*

Q. But can we upon good grounds believe, that the Prophets did reveal nothing but what they had from God?

A. Yes, for the Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost, *2 Pet. 1. 21.*

Q. And

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Q. And may we trust in this as a sure and certain rule?

A. Yes, we have also a sure word of Prophecy; whereunto we do well to take heed, as unto a light that shineth in a dark place, 2 Pet. 1. 19.

Q. Would men who reject this revelation believe any other?

A. No, if they hear not Moses and the Prophets, neither will they be perswaded though one rose from the dead, Luke 16. 31.

Q. Are not the Books of the Psalms, of the Prophets, and these of Moses, mentioned in the New Testament, as being from God?

A. Yes, and Christ said unto his Disciples, these are the words which I spake unto you while I was yet with you, that all things might be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me; — and he expounded to them in [all the Scriptures,] the things concerning himself, Luke 24. 44. 27.

Q. Have we not as great certainty as can be, that all that the Evangelists and Apostles wrote concerning Christ, are most true?

A. Yes, for those who from the beginning were eye-witnesses and ministers of the word, who had perfect understanding of all things from the very first, have set forth in order a declaration of these things, that we might know the certainty thereof; for none of these things were done in a corner, Luke 1. 1, 2, 3, 4. 1 Joh. 1. 3. Acts 26. 26.

Q. What if men should pretend the revelation of any other Doctrine, should we believe them?

A. No, but though we, or an Angel from Heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed, Gal. 1. 8.

Q. But how shall we know the word which the Lord hath not spoken?

A. When a Prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, Deut. 18. 22.

Q. Are not the Scriptures the only rule to try mens Doctrine by?

A. Yes, to the Law, and to the Testimony, if they speak not according to this word, it is because there is no light in them; and they do err not knowing the Scriptures, Isa. 8. 20. Matt. 22. 29.

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Q. Is there not an admirable consent between the Scriptures of the Old and New Testament?

A. Yes, I continue witnessing both to small and great, saying none other things than those, which the Prophets and Moses did say should come, *Acts* 26. 22,

Q. For what is the Scripture profitable?

A. The Scripture is profitable for doctrine, for reproof, for correction, for instruction, that the man of God may be perfect, thoroughly furnished unto all good works, *2 Tim.* 3. 16, 17.

Q. Is not the way to everlasting life held forth in the Scriptures?

A. Yes, search the Scriptures, for in them ye have eternal life; they are able to make you wise unto salvation, through faith which is in Christ Jesus, *John* 5. 39. *2 Tim.* 3. 15.

Q. Should not the holiness and purity of the Doctrine contained in the Scriptures, make us in love with it?

A. Yes, thy Word is very pure, therefore thy servant loveth it, *Psa.* 119. 140.

Q. And are not the commands and precepts contained in Scripture, unquestionably right and equitable?

A. Yes, therefore I esteem all thy precepts, concerning all things, to be right, *Psal.* 119. 128.

Q. And what are those things the Scripture enjoyns us to think upon, and practise?

A. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any vertue, if there be any praise, think on these things, *Phil.* 4. 8.

Sect. 4. Concerning Creation and Providence.

Q. Do you believe, that in the beginning God made the Heaven and the Earth?

A. Yes, in the beginning God created the Heaven and the Earth, *Gen.* 1. 1.

Q. Do you believe that of nothing God created all things by the word of his power?

A. Yes, through Faith we understand that the Worlds were framed by the Word of God, so that things that

that are seen, were not made of things that do appear,
Heb. 11. 3.

Q. How did God create man?

*A. God created man in his own image, in the image of God created he him, male and female created he them,
*Gen. 1. 27.**

Q. Was not every thing that God made very good?

*A. Yes, and God saw every thing that he had made, and beheld it was very good, *Gen. 1. 31.**

Q. And doth not the wisdom and goodness of God appear in all his works?

*A. Yes, O Lord, how manifold are thy works, in wisdom hast thou made them all; the earth is full of thy riches, *Psal. 104. 24.**

Q. Do you believe that the God who made you doth uphold you by his good providence?

*A. Yes, it is he that hath made us, and not we our selves, which holdeth our soul in life, *Psal. 100. 3. Psal. 66. 9.**

Q. Do you then hold your life and being from him?

*A. Yes, in him we live, and move, and have our being, *Acts 17. 28.**

Q. Hath not God a dominion over his own works, and may he do with them according to his will?

*A. Yes, his Dominion is an everlasting Dominion, and his Kingdom is from generation to generation; and all the inhabitants of the earth are reputed as nothing, and he doth according to his will, in the army of Heaven, and amongst the inhabitants of the earth, and none can stay his hand, or say unto him, what dost thou? *Dan. 4. 34, 35.**

Q. And are not all Gods works and ways, most holy, and most wise?

*A. Yes, the Lord is righteous in all his ways, and holy in all his works, *Psal. 145. 17.**

Q. Doth not God regard mean and low things, as well as great things?

*A. Yes, are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father; but the very hairs of your head are all numbered; fear ye not therefore, ye are of more value than many sparrows, *Mat. 10. 29, 30, 31.**

Q. Doth not God's providence appear in the care he taketh for the oppressed, for the poor, for the strangers, fatherless and widow, and for the hungry?

A. Yes, he executeth judgment for the oppressed, he

giveth food to the hungry, and provideth for the young ravens; he looseth the prisoners, he raiseth them that are bowed down: the Lord preserveth the strangers, relieveth the fatherless and widow, *Psal. 146, 7, 8, 9. Job 38, 41.*

Q. If God govern the World, why is it that good men are often suffering, and bad men prospering?

*A. The prosperity of fools destroyeth them, and they are set in slippery places, for they are brought into destruction as in a moment; but the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished, *Psal. 73. 18, 19, 20. 2 Pet. 2. 9.**

Q. Is there then a God who judgeth in the earth?

*A. Yes, verily there is a God that judgeth in the earth, *Psal. 58. 11.**

Sect. 5. Concerning the fall of man, of Sin, and of Gods willingness to save Sinners.

Q. Did man continue in that good estate in which he was created?

*A. No, God made man upright, but they have sought out many inventions, *Ecc. 7. 29.**

Q. How entred sin into the world?

*A. By one man sin entred into the world, and death by sin, *Rom. 5. 12.**

Q. What is sin?

*A. Sin is the transgression of the Law, *1 Joh. 3. 4.**

Q. What was the Law given to our first Parents in Paradise?

*A. Of the tree of the knowledg of good and evil thou shalt not eat of it, *Gen. 2. 17.**

Q. What was the threatning of that Law?

*A. For in the day thou eatest thereof, thou shalt surely dye, *Gen. 2. 17.**

Q. Did our first Parents break this Law?

*A. Yes, and the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat, *Gen. 3. 6.**

Q. Was the punishment which that Law threatned, inflicted upon the offender?

A. Ye,

in a Scriptural Catechism.

A. Yes, by one mans offence death reigned by one, and judgment came upon all men to condemnation, *Rom. 5. 17, 18.*

Q. And are all that descend from Adam by ordinary generation, involved in that guilt and punishment?

A. Yes, by one mans disobedience many were made sinners; and so death passed upon all men, for that all have sinned, *Rom. 5. 19, 12.*

Q. There is no man then without sin?

A. No, if we say we have no sin we deceive our selves, we make God a liar, and the truth is not in us; for there is not a just man upon earth that doeth good and sinneth not, *1 Joh. 8. 10. Eccl. 8. 20.*

Q. Are all sins equally great?

A. No, and he said unto me, seest thou whom they do? even the [great] abominations that the house of Israel committeth here, that I should go far off from my sanctuary; but turn thee yet again, and thou shalt see [greater] abominations,] *Ezek. 8. 6, 13.*

Q. Doth God by his decrees necessitate and tempt man to sin?

A. No, no, let no man say when he is tempted, he is tempted of God; for God cannot be tempted with evil, neither tempteth he any man, *Jam. 1. 13.*

Q. Did God leave mankind in their lapsed state without a remedy?

A. No, God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, *John. 3. 16.*

Q. Was this free gift bestowed upon all men?

A. Yes, as by the offence of one, judgment came upon [all men] to condemnation; even so by the righteousness of one, the free gift came upon [all men] unto justification of life, *Rom. 5. 18.*

Q. God doth not then delight in the death of sinners?

A. No, as I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye, from your evil ways; for why will ye die? *Ezek. 33. 11.*

Q. And was it not for to save sinners; that Christ came into the World?

A. Yes, this is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the World to save sinners, *1 Tim. 1. 15.*

Q. What

Q. What then is the reason that men continue in their sins?

A. They will not come to Christ that they might have life, John 5. 40.

Q. Christ then is willing to save sinners, and it is only mens unwillingness that is to blame?

A. Yes, he is not willing that any should perish, but that all should come to repentance: O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not, 2 Per. 3. Matt. 23. 37.

Q. Hath not God used all the methods of love to reclaim sinners, that they perish not?

A. Yes, what could have been done more to my Vineyard, that I have not done in it? Isa. 5. 4.

Q. And is he not loath, grieved, and unwilling, to give up with sinners?

A. Yes, how shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together, Hos. 11. 8.

Sect. 6. Concerning Christ, as Mediator between God and lapled Man.

Q. DO you believe that God did send forth his Son made of a woman, made under the Law, to redeem the World?

A. Yes, when the fulness of time came, God sent forth his Son made of a woman, made under the Law, to redeem them that were under the Law, Gal. 4. 4.

Q. Do you believe that Jesus Christ was conceived by the power of the Holy Ghost?

A. Yes, for the Scripture telleth me, that the birth of Jesus Christ was on this wise; when-as his Mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost, Mat. 1. 18.

Q. Do you also believe that he was born of a Virgin?

A. Yes, behold a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted, is, God with us, Mat. 1. 23.

Q. And do you firmly believe, that this Jesus of Nazareth,
who

who was born in Bethlehem of Judea, in the days of Herod, and who did great and mighty works; that was delivered by the Jews unto Pontius Pilat, was crucified, died; and rose again; that this was Christ, the Son of the Living God?

A. Yes, God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the Devil, for God was with him; and we are witnesses of all that he did, both in the Land of the Jews, and at Jerusalem: against whom both Herod and Pontius Pilat, with the Gentiles and the people of Israel, were gathered together; whom they slew, and hanged on a tree; him God raised up the third day, and shewed him openly. This is the Christ, the Son of the Living God; who is ordained to be Judge of the quick and dead: Whosoever believeth in him, shall receive remission of sins, Acts 10. 38, 39, 40, 42, 43. Acts 4 27. Mat. 16. 16.

Q. Is Christ Jesus the only Mediator between God and Man?

A. Yes, for there is one God, and one Mediator between God and men, the man Christ Jesus, 1 Tim. 2. 5.

Q. Is Christ both God and Man?

A. Yes, he was made of the seed of David according to the flesh; and declared to be the Son of God, with power, Rom. 1. 3, 4.

Q. Is there Salvation in any other?

A. No, there is none other name under Heaven given among men, whereby we must be saved, Acts 4. 12.

Q. And is he able to save all that come unto God by him?

A. Yes, he is able also to save them to the uttermost, that come unto God by him, Heb. 7. 25.

Q. For what end did Christ give himself for us?

A. Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works; teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present World, Tit. 2. 14. 12.

Q. Are not the miracles which Christ wrought, a great argument that he was sent of God?

A. Yes, ye sent unto John, and he bare witness unto the truth; but I have a greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me, Job. 5. 33, 36.

Q. Is

Q. Is it not also a convincing argument, that all the Prophecies concerning the Messias are fulfilled in him?

A. Yes, to him gave all the Prophets witness; and those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, he hath so fulfilled, Acts 10. 43. Acts 3. 18.

Q. Is Christ a Prophet?

A. Yes, this is that Moses which said unto the children of Israel, a [Prophet] shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear, Acts 7. 37.

Q. What hath he revealed to us as a Prophet?

A. All things that he hath heard from his Father, hath he made known unto us, Job. 15. 15.

Q. And is it not our duty to hear him?

A. Yes, him shall ye hear in all things, whatsoever he shall say unto you, Act. 3. 22.

Q. Is not Christ a Priest also?

A. Yes, called of God an high Priest, after the order of Melchisedec, Heb. 5. 10.

Q. How doth it appear that he is a Priest?

A. From his once offering himself without spot to God, to make reconciliation for the sins of the people; for whom he ever liveth to make intercession, Heb. 9. 14. 28. Heb. 2. 18. & 7. 25.

Q. And is not Christ a King?

A. Yes, yet have I set my King upon my holy hill of Zion; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace, Psal. 2. 6. Isa. 9. 6.

Q. Wherein doth Christs Kingly office appear?

A. Christs Kingly office appeareth, in making the people willing in the day of his power, and in ruling in the midst of his enemies; for he must reign till he put all enemies under his feet, Psal. 110. 2, 3. 1 Cor. 15. 25.

Q. Will any punishment be inflicted upon those who submit not to his Government?

A. Yes, but those mine enemies, which would not that I should reign over them, bring hither and slay them before me, Luk. 19. 27.

Q. Christ then will never be a Priest to save any, who take him not as well for their Prophet to Teach, and their King to Rule them?

A. No.

A. No, he became the author of eternal salvation unto all them that obey him, Heb. 5. 9.

Q. *Do then firmly believe, that Christ died for our sins, that he was buried, and rose again the third day?*

A. Yes, for I delivered unto you first of all that which I also received, how that Christ died for our sins, and that he was buried, and that he rose again the third day according to the Scriptures, 1 Cor. 15. 3, 4.

Q. *Was he seen of any after he rose?*

A. Yes, he was seen of *Cephas*, then of the twelve, after that he was seen of above five hundred brethren at once; after that he was seen of *James*, then of all the Apostles, 1 Cor. 15. 5, 6, 7.

Q. *How long time was he seen of them alive after his passion?*

A. To them also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, Acts 1. 3.

Q. *Was Christ received up into Heaven after he had manifested himself to his Disciples?*

A. Yes, so then, after the Lord had spoken unto them, he was received up into Heaven, and set on the right hand of God, Mark 16. 19.

Q. *What doth Christ now in Heaven for his people?*

A. He is entred into Heaven now, to appear in the presence of God for them, where he ever liveth to make intercession, Heb. 9. 24. & 7. 25.

Q. *Shall this same Jesus which was taken up into Heaven, in like manner return?*

A. Yes, ye men of Galilee, why stand ye gazing up into Heaven? this same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven, Acts 1. 11.

Q. *After what manner shall he return?*

A. And they shall see the Son of man coming in the clouds of Heaven with power and great glory; for he shall descend from Heaven with a shout, with the voice of the Arch-Angel, and with the trump of God; and the dead in Christ shall rise first, Mat. 24. 30. 1 Thess. 4. 16.

Q. *Is Christ then to be Judge of the World?*

A. Yes, because he hath appointed a day in which he will judg the World in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead, Acts

Sect. 7. Concerning the Resurrection of our Bodies.

Q. *Do you believe that the dead shall rise again?*

A. Yes, for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation, *Joh. 5. 28, 29.*

Q. *Is not the Doctrine of the Resurrection very incredible?*

A. No, why should it be thought a thing incredible with you, that God should raise the dead? *Acts 26. 8.*

Q. *If the dead rise not, are not the faithful witnesses of God found false?*

A. Yes, yea and we are found false witnesses of God, because we have testified of God, that he raised up Christ; whom he raised not up, if so be that the dead rise not; for if the dead rise not, then is not Christ raised, *1 Cor. 15. 15, 16.*

Q. *And were it not a vain thing to believe in Christ, if there be no resurrection of the dead?*

A. Yes, for if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our Preaching vain, and your Faith is also vain, and ye are yet in your sins, *1 Cor. 15. 13, 14, 17.*

Q. *If the dead rise not, were not good and vertuous men of all men the most miserable?*

A. Yes, if in this life only we have hope in Christ, we are of all men most miserable, *1 Cor. 15. 19.*

Q. *Might not men lawfully commit all unlawful acts, all excess of riot, and live as they please, if the dead rise not?*

A. Yes, if the dead rise not, let us eat and drink, for to morrow we die, *1 Cor. 15. 32.*

Q. *But is it not certain that Christ is risen from the dead?*

A. Yes, but now is Christ risen from the dead, and become the first-fruits of them that slept, *1 Cor. 15. 20.*

Q. *How are the dead raised up?*

A. The Lord himself shall descend from Heaven with a shout, with the voice of the Arch-Angel, and with the trump of God, and the dead in Christ shall rise, *1 Thess. 4. 16.*

Q. With

Q. *With what body shall they rise?*

A. The body is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body, 1 Cor. 15. 42, 43,

44.

Q. *What is the reason that men do err in not believing the Doctrine of the resurrection?*

A. They do err, not knowing the Scriptures, nor the power of God, Matt. 22. 29.

Sect. 8. Concerning the Judgment of the Great Day.

Q. *Do you believe that God hath appointed a day, in the which he will judg the World by his Son?*

A. Yes, because he hath appointed a day, in the which he will judg the World in righteousness, by that man whom he hath ordained; wherof he hath given assurance unto all men, in that he hath raised him from the dead, Acts 17.

31.

Q. *Must all men appear before their Judg, to get a sentence according to the life they have lived upon earth?*

A. Yes, for we must all appear before the Judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad, 2 Cor. 5. 10.

Q. *Will every work that man hath done, be brought into judgment?*

A. Yes, for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil, Eccl. 12. 14.

Q. *And must men give account of every idle word?*

A. Yes, But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of Judgment; for by their words they shall be justified, and by their words they shall be condemned, Mat. 12. 36,

37.

Q. *Will not the Judg of the whole earth judg righteous judgment?*

A. Yes, we are sure the judgment of God is according to truth; for he will render to every man according to his deeds; and there is no respect of persons with God, Rom. 2. 2, 6, 11.

Q. *What*

Q. What is the sentence Christ will pass on the righteous in the world to come?

A. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, Mat. 25. 34.

Q. What is the sentence Christ will pass on the wicked?

A. Then shall he say unto them on the left hand, Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels, Mat. 25. 41.

Q. Who is he that shall enter into eternal life?

A. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart; he that backbiteth not with his tongue, nor doth evil to his neighbour; in whose eyes a vile person is contemned, but he honoureth them that fear the Lord; he that sweareth to his own hurt and changeth not; he that putteth not out his money to usury, nor taketh reward against the innocent; he who by patient continuance in well-doing, seeketh for glory, and honour, and immortality, shall inherit eternal life: And he that doth these things, shall never be moved, Ps. 15. 2, 3, Ec. Rom. 2. 7.

Q. Who are they on whom God will take vengeance?

A. On them that know not God, and that obey not the Gospel of our Lord Jesus Christ, but obey unrighteousness; these shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power, 2 Thess. 1. 8, 9. Rom. 2. 8.

Q. Since there are such joys prepared for the righteous, and such torments for the wicked; were it not great wisdom in every man to order his conversation aright?

A. Yes, seeing then that all these things shall be, what manner of persons ought we to be in all holy conversation and godliness; looking for, and hastning to the coming of the day of God, that we may be accounted worthy to escape the wrath to come, and be able to stand before the Son of man? 2 Pet. 3. 11, 12. Luke 21. 36.

PART II.

A particular Account of
those Duties men are ob-
liged to perform.

CHAP. I.

Containing our Duty to God.

Sect. I. Of Faith, Hope, Love, Fear,
and Trust.

Q. Since you believe there is a God who is truth, and that the Scriptures of the Old and New Testament are the word of God; do you not also believe, that all that is contained in them is most true?

A. Yes, all these sayings are faithful and true; for holy men of God spake as they were moved by the Holy Ghost, Rev. 22. 6. 2 Pet. 1. 21.

Q. Do you then believe that the commands contained in the Scripture are most just?

A. Yes, I esteem all these precepts, concerning all things, to be right, Ps. 119. 128.

Q. But will that belief save us, if we do not what we are commanded?

A. No, if we would enter into life, we must keep the Commandments; and if we do this, we shall live: For not the hearers of the Law are just before God, but the doers of the Law shall be justified, Mat. 19. 17. Luke 10. 28. Rom. 2. 13.

Q. Do you also believe that all those severe threatnings in the word will certainly be executed upon every impenitent sinner?

A. Yes, but the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and forcerers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone; these words are true and faithful, *Rev. 21. 8. 5.*

Q. Do you also believe that the promises of God are sure?

A. Yes, I am fully perswaded, that what he hath promised he is able to perform, and faithful is he that hath promised, *Rm. 4. 21. Heb. 11. 11.*

Q. But is it not a folly to believe that the promises belong to you, how wickedly soever ye live?

A. Yes, having therefore these promises, let us cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, *2 Cor. 7. 1.*

Q. And was it not to plant a good life among men, that Christ who is the foundation of all the promises, came into the World?

A. Yes, for the grace of God that bringeth salvation, hath appeared unto all men; teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, *Tit. 2. 11, 12.*

Q. Our Faith in the promises then can never profit us, if we perform not the conditions of the promises?

A. No, as the body without the spirit is dead, so Faith, if it have not works, is dead also, *Jam. 2. 26.*

Q. But is there no pleasing of God without Faith?

A. No, without Faith it is impossible to please him; for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him, *Heb. 11. 6.*

Q. Is it not every mans duty to hope in God?

A. Yes, it is good that a man should both [hope,] and quietly wait for the salvation of God; let Israel hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption, *Lam. 3. 26. Psal. 130. 7.*

Q. But is it not presumption to hope for mercy while we continue in our sins?

A. Yes, every man that hath this hope, purifieth himself even as he is pure, *1 Joh. 3. 3.*

Q. What

Q. *What then will become of the hope of the hypocrite and the wicked?*

A. The hope of the righteous shall be gladness, but the expectation of the wicked shall perish; and their hope shall be as the giving up of the ghost, *Prov. 10. 28. Job 11. 20.*

Q. *But may not all that perform the conditions of the promises, and who have fled for refuge, to lay hold upon the hope set before them, be certain that their hope shall not be in vain?*

A. Yes, which hope we have as an anchor of the soul, both sure and stedfast, and which entreth into that within the vail, *Heb. 6. 19.*

Q. *Is it not every man's duty to love God and Christ?*

A. Yes, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great Commandment: and if any man love not the Lord Jesus Christ, let him be anathema, maranatha, *Mat. 22. 37, 38. 1 Cor. 16. 22.*

Q. *Can we have true love to God, when we keep not his Commandments?*

A. No, for this is the love of God, that we keep his Commandments; and he that saith I know him, and keepeth not his Commandments, is a liar, and the truth is not in him, *1 Joh. 5. 3. and 2. 4.*

Q. *And will not those who have any true love to God, desire to enjoy him in his Ordinances?*

A. Yes, how amiable are thy tabernacles, O Lord of hosts; my soul longeth, yea even fainteth for the Courts of the Lord; my heart and my flesh cryeth out for the Living God; for a day in thy Courts is better than a thousand, *Psal. 84. 1, 2, 10.*

Q. *Will it serve our turn to say we love God?*

A. No, let us not love in word, neither in tongue, but in deed, and in truth, *1 Joh. 3. 18.*

Q. *Is it the duty of every man to fear God?*

A. Yes, I will forewarn ye whom you shall fear; fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, fear him, *Luke 12. 5.*

Q. *Can any be said truly to fear God, that is not thereby withheld from sin?*

A. No, the fear of the Lord is to hate evil, and he that walketh in his uprightness, feareth the Lord, *Prov. 8. 13. & 14. 2.*

Q. Is it not a folly to fear men more than God?

A. Yes, In God have I put my trust I will not be afraid: what man can do unto me, Psal. 56. 11.

Q. And is not their state of life secure, who have God on their side?

A. Yes, The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid? Psal. 27. 1.

Q. And will not God even restrain the wrath of their enemies?

A. Yes, when a mans ways please the Lord, he maketh even his enemies to be at peace with him, Prov. 16. 7.

Q. Is it not the duty of every man to trust in God?

A. Yes, Trust in him at all times ye people, pour out your heart before him, God is a refuge for us, Psal. 62. 8.

Q. Is it not our wisdom then, in all dangers to trust in God?

A. Yes; What time I am afraid I will trust in God, for the Lord delivereth the souls of his servants; and none of them that put their trust in him shall be destitute, Psal. 34. 22.

Q. But may none expect to meet with deliverance from God in trouble, but those that fear him?

A. No, the Angel of the Lord encampeth round about them that fear him, and delivereth them; but the face of the Lord is against them that do evil, Psal. 34. 7, 16.

Q. May we not rely on the creatures for help?

A. No, cursed is the man that trusteth in man, and placeth his confidence in the arm of flesh.

Q. But may not a man commit the least sin, for the saving of his possessions, or his life?

A. No, for what is a man profited, if he shall gain the whole world, and lose his own soul, Mat. 17. 29.

Q. Is it not our duty to trust God for a supply of our wants also?

A. Yes, behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy, to deliver their souls from death, and to feed them in time of famine, Psal. 33. 18, 19.

Q. Should we then give up our selves to idleness, and expect to be fed by miracles?

A. Upon no means, for the command is, If any will not work, neither shall he eat, 2 Thes. 3. 10.

Q. But

Q. But what if our condition be such, that we are not able to work, may we then cast our burden upon God?

A. Yes, cast all your care upon him, for he careth for you, 1 Pet. 5. 7.

Q. But if we use the means, and yet cannot have whereupon to live, may we in this case trust in God?

A. Yes, when the poor and needy seek for water, and there is none; and their tongue faileth for thirst, I the Lord will hear them,--- I will make the wilderness a pool of water, and the dry land springs of water, Isa. 41. 17, 18.

Q. Is it not then an extraordinary folly to distrust God?

A. Yes, therefore I say unto you, take no thought for your life, what you shall eat, or what you shall drink; neither for your body, what you shall put on; --- behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them; are ye not much better than they, Ec. Mat. 6. 25, 26, &c.

Q. But I want grace, and will God give me this if I ask it?

A. Yes, if ye being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the holy spirit to them that ask him: the Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly, Luke 11. 13. Psal. 74. 11.

Sect. 2. Of submission to God's will in respect of obedience, of patience in suffering, and of honour due to God in his house, possessions, his day and word.

Q. Is it not the duty of every man to give cheerful obedience to the will of God?

A. Yes, behold to obey is better than sacrifice, and to hearken than the fat of rams; therefore I will hear what God the Lord will speak, and I will say the will of the Lord be done, 1 Sam. 15. 22. Psal. 85. 8. Acts 21. 14.

Q. What is that obedience that God requires of man?

A. He hath shewed thee, O man, what is good, and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God? Mic. 6. 8.

The Duty of Man laid down

Q. Doth not God give up men to walk in their own counsel, when they refuse to hearken to his will?

A. Yes, but my people would not hearken to my voice, and Israel would none of me; so I gave them up unto their hearts lust, and they walked in their own counsels, *Psal.* 81. 11, 12.

Q. Is not a proud person very unfit to obey?

A. Yes, the wicked through the pride of his countenance will not seek after God, *Psal.* 10. 4.

Q. But may not men have high conceits of their obedience to God's will?

A. No, when ye shall have done all those things which are commanded you, say, we are unprofitable servants, we have done that which was our duty to do, *Luke* 17. 10.

Q. Is it not the duty of every Christian to be patient under affliction?

A. Yes, take my brethren the Prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience; behold we count them happy which endure: ye have heard of the patience of Job, be also patient, *Jam.* 5. 10, 11. 8.

Q. We should not then murmur or grudge at whatever he does?

A. No, it is the Lord, let him do what seemeth him good: I was dumb, I opened not my mouth, because thou didst it, *1 Sam.* 3. 18. *Psal.* 39. 9.

Q. Is it not very unlike the act of a child, to oppose his Father's will?

A. Yes, furthermore, we have had Fathers of our flesh, that corrected us, and we gave them reverence; shall we not much rather be in subjection to the Father of Spirits, and live? *Heb.* 12. 9.

Q. Is it not sin that bringeth affliction upon people?

A. Yes, fools, because of their transgression, and because of their iniquities, are afflicted, *Psal.* 107. 17.

Q. God doth not then willingly send afflictions?

A. No, he doth not afflict willingly, nor grieve the children of men, *Lam.* 3. 13.

Q. Is it not a mercy to many that they have been corrected?

A. Yes, it was good for me that I have been afflicted; before I was afflicted I went astray, but now have I kept thy words, *Pf.* 119. 71. 67.

Q. Should

Q. Should we not study fruitfulness under corrections?

A. Yes, the Lord's voice cryeth unto the City, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it, *Mic. 6. 9.*

Q. Is it not the duty of every man to honour God?

A. Yes, a Son honoureth his Father, and a Servant his Master: if then I be a Father, where is mine honour? and if I be a Master, where is my fear? saith the Lord of Hosts unto you, *Mal. 1. 6.*

Q. Should we not then have the highest and most excellent esteem of him in our hearts?

A. Yes, O Lord our Lord, how excellent is thy name in all the earth? thy righteousness, O God, is very high; who hast done great things: O God, who is like unto thee? *Psal. 8. 9. 71. 19.*

Q. And should we not so far honour his house, as to set it a-part wholly for his use?

A. Yes, and Jesus went up to Jerusalem, and found in the Temple those that sold Oxen, and Sheep, and Doves, and the Changers of money sitting; and he said unto them, take these things hence, make not my Fathers house an house of merchandize, *Joh. 2. 14, 16.*

Q. Should we not also be glad when we have the opportunity of going thither?

A. Yes, I was glad when they said unto me, let us go unto the house of the Lord, *Psal. 122. 1.*

Q. But should we not be very careful over our hearts, and all our senses, when we go to the house of God?

A. Yes, keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools, *Ecc. 5. 1.*

Q. Is it not our duty also to have such a respect to his peculiar possessions, which are set a-part for the maintenance of those that attend his service, as not to turn it to any other use?

A. Yes, will a man rob God? yet he have robbed me; yet ye say, wherein have we robbed thee? in Tithes and Offerings: ye are cursed with a curse, *Mal. 3. 8, 9.*

Q. Is it not just and necessary, that something be allotted for the support and maintenance of those that attend the service of God?

A. Yes, the labourer is worthy of his reward: and if we have sown unto you spiritual things, is it a great thing if we reap your carnal things, *1 Cor. 9. 11, 1 Tim. 5. 18.*

Q. But should the Ministers of the Gospel have support and maintenance, as well as those who did wait at the Altar, were partakers with the Altar?

A. Yes, Do ye not know, that they which minister about holy things, live of the things of the Temple? and they which wait at the Altar, are partakers with the Altar? even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel, 1 Cor. 9. 13, 14.

Q. Is it not our duty to honour God, in keeping holy his Sabbaths?

A. Yes, keep the Sabbath-day to sanctifie it, as the Lord thy God hath commanded thee, Deut. 5. 12.

Q. But must we abstain from all unnecessary works on the Sabbath-day?

A. Yes, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattel, nor thy stranger that is within thy gates, Exod. 20. 10.

Q. Is it not a sin to be weary of the Sabbath?

A. Yes, hear this, ye who say, when shall the Sabbath be gone, that we may set forth wheat? shall not the land tremble for this? Amos 8. 5, 8.

Q. Are there not special blessings promised to those that sanctifie the Sabbath?

A. Yes, blessed is the man that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil; even unto him will I give in mine house, and within my walls, a place, and a name, better than of sons and of daughters, Isa. 56. 2, 5.

Q. But are we Christians obliged to keep one day of the seventh, as well as the Jews were?

A. Yes, think not that I am come to destroy the Law or the Prophets; I am not come to destroy, but to fulfil, Mat. 5. 17.

Q. And have we any reason for the change of the Sabbath from the seventh day to the first?

A. Yes, and upon the first day of the week, when the Disciples came together to break bread, Paul preached unto them, Acts 20. 7.

Q. Is it not our duty to express our reverence to God, by honouring his word?

A. Yes, in God I will praise his word, in the Lord will I praise his word, Psal. 56. 10.

Q. Is preaching of the Word necessary?

A. Yes, for Faith cometh by hearing, and hearing by the Word of God, Rom. 10. 17.

Q. Should we not then be desirous to hear the Word preached?

A. Yes, as new-born babes desire the sincere milk of the Word, that ye may grow thereby, 1 Pet. 2. 2.

Q. Will the hearing of the Word do us any good, if we be not doers of it?

A. No, be ye doers of the Word, not hearers only, deceiving your own souls, Jam. 1. 22.

Q. May any man preach the Gospel at his own pleasure?

A. No, how can they preach except they be sent? no man taketh this honour unto himself, but he that is called of God, as was Aaron, Rom. 10. 15. Heb. 5. 4.

Q. Must we believe what every one that pretends to be a Preacher, saith?

A. No, believe not every spirit, but try the spirits, whether they are of God; because many false Prophets are gone out into the World, 1 J. 4. 1.

Q. Is not the Scripture the rule by which their doctrine is to be tried?

A. Yes, and the Bereans were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so, Acts 17. 11.

Q. But should not obedience be given to those that have a lawful calling to the Office, and who preach sound doctrine?

A. Yes, obey them that have the rule over you, and submit your selves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you, Heb. 13. 17.

Q. Should not such be also honoured, and had in respect?

A. Yes, let the Elders that rule well be counted worthy of double honour; especially they who labour in the word and doctrine. How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! 1 Tim. 5. 17. Rom. 10. 15.

Sect. 3. Of the Sacraments of Baptisme,
and of the Lord's Supper.

Q IS it not the duty of all that would be saved, and have the remission of their sins, to be baptized?

A. Yes, then Peter said unto them, repent and be baptized every one of you, in the name of *Jesus Christ*, for the remission of sins, *Acts 2. 38.*

Q. What is Baptism?

A. A washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, *Mat. 28. 19.*

Q. Are we not by vertue of our Baptism engaged against sin, and to walk in newness of life?

A. Yes, know ye not, that so many of us as were baptized into *Jesus Christ*, were baptized into his death; therefore we are buried with him by Baptism into death, that as *Christ* was raised up from the dead by the glory of the Father; even so we also should walk in newness of life. What shall we say then? shall we continue in sin? *Rom. 6. 3, 4. 1.*

Q. Can any thing hinder those who believe in *Christ*, to be baptized?

A. No, and *Philip* said, if thou believest with all thine heart, thou mayest: and he answered and said, I believe that *Jesus Christ* is the Son of God; and they went both into the water, both *Philip* and the Eunuch, and he baptized him, *Acts 8. 36, 37, 38.*

Q. Should the infants of Parents, professing Faith in *Christ*, be baptized?

A. Yes, for the promise is to you and your children, *Acts 2. 39.*

Q. Is it not the duty of every one that is baptized into *Christ*, to walk as new creatures?

A. Yes, for as many of you as have been baptized into *Christ*, have put on *Christ*; and they that are *Christ's*, have crucified the flesh, with the affections and lusts, *Gal. 3. 27. & 5. 24.*

Q. Do not these men who walk in the lusts of the flesh, and who walk not soberly, righteously, and godly, blaspheme that holy name by which they are called?

A. Yes, Do they not blaspheme that worthy name by the which ye are called, *1. Tim. 2. 7.*

Q. Is

Q. Is it not the duty of every Christian to take the Sacrament of the Lords Supper ?

A. Yes, for I have received of the Lord that which also I delivered unto you ; that the Lord Jesus the same night in which he was betrayed, took bread ; and when he had given thanks he brake it, and said, Take, eat, this is my body which is broken for you, this do in remembrance of me. After the same manner also he took the Cup, when he had supped, saying, this Cup is the new Testament in my blood, this do ye, as oft as ye drink it, in remembrance of me, 1 Cor. 11. 23, 24, 25.

Q. Have not believers a communion with Christ in the Sacrament ?

A. Yes, the cup of blessing which we bless, is it not the communion of the body of Christ ? 2 Cor. 10. 26.

Q. Are all those who eat the bread which signifieth the body of Christ, as well obliged to take the cup, which signifieth and represents the blood of Christ ?

A. Yes, and he took the cup, and gave thanks, and gave it unto them, saying, drink ye [all] of it, Mat. 26. 27.

Q. Is it not very necessary for a man to examine himself well before he approach the Table of the Lord ?

A. Yes, let a man examine himself, and so let him eat of that bread, and drink of that cup, 1 Cor. 11. 28.

Q. Is it not a dangerous thing to eat and drink unworthily, and irreverently ?

A. Yes, for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body, 1 Cor. 11. 29.

Q. Must we not therefore purge our selves from sin, and all uncleanness of flesh and spirit, before we come to eat and drink ?

A. Yes, purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened ; for even Christ our Passover is sacrificed for us : therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity, and of truth, 1 Cor. 5. 7, 8.

Q. But must we let our soul be empty after it is thus purged from all manner of sins ?

A. No, as we must wash, and make clean, and put away the evil of our doings ; so we must learn to do well, seek judgment, relieve the oppressed, judg the fatherless, plead for the widow ; lest the unclean spirit return again, and
our

our last estate be worse than our first, *Isa. 1. 16, 17. Luk. 11. 26.*

Q. And will it not be dangerous to come to this feast, if we want those spiritual graces which are the wedding-garment of the soul?

*A. Yes, and when the King came in to see the guests, he saw there a man which had not on a wedding-garment; and he said unto the servants, bind him hand and foot, and take him away, and cast him into outer darkness, where there shall be weeping and gnashing of teeth, *Matt. 22. 11. 13.**

Q. Should not that severe judgment make men afraid to approach without preparation?

*A. Yes, for who amongst us can dwell with everlasting burnings? who amongst us can dwell with devouring fire? *Isa. 33. 14.**

Q. But is not life and happiness promised to the worthy Receivers?

*A. Yes, who so eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day: for my flesh is meat indeed, and my blood is drink indeed, *John 6. 54.**

Sect. 4. Honour due to God's name, Of Swearing.

Q. IS it not the duty of every man to honour the excellent name of the great and glorious God?

*A. Yes, O Lord our Lord, how excellent is thy name in all the earth? take not the name of God in vain, *Pf. 8. 1. Exod. 20. 7.**

Q. Is not blasphemy, or the speaking evil of God, the highest degree of which is cursing, a very heinous crime, deserving the severest punishment?

*A. Yes, and he that blasphemeth the name of the Lord, he shall surely be put to death; and all the congregation shall certainly stone him, *Lev. 24. 16.**

Q. Should not the Professors of the Gospel live up to the principles of their Religion, that they may not give occasion to others to blaspheme the name of God?

A. Yes, thou that sayest a man should not commit Adultery, dost thou commit Adultery? thou that makest thy boast of the Law, through breaking of the Law dishonourst

nourest thou God? for the name of God is blasphemed amongst the Gentiles through you, *Rom. 2. 22, 23, 24.*

Q. Is it uet the name of God only by which men ought to swear, and that with reverence and fear?

*A. Yes, how shall I pardon thee for this? thy children have forsaken me, and swore by them that are no Gods. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name, *Jer. 5. 7. Deut. 6. 13.**

Q. When you swear to the truth of that you know is false, or to the truth of that wherein you are doubtful; do you not commit the sin of perjury, which God hates, and will punish?

*A. Yes, ye shall not swear by my name falsely, neither shalt thou profane the name of thy God. These are the things that ye shall do, speak ye every man the truth to his neighbour, and love no false oath, for this is a thing that I do hate; and the curse shall enter into the house of him that sweareth falsely by my name; and it shall remain in the midst of his house, and shall consume it, *Lev. 19. 12. Zech. 8. 17. & 5. 4.**

Q. Must not an oath be taken in the plain and common sense of the words? and doth not he who sweareth, and hath no real purpose of making good his vow, sin exceedingly?

*A. Yes, who shall ascend into the hill of the Lord? he that hath clean hands, and a pure heart; who hath not lift up his soul to vanity, nor sworn deceitfully. When thou vowest a vow unto God, defer not to pay it, for he hath no pleasure in fools: pay that which thou hast vowed; better is it that thou shouldst not vow, than that thou shouldst vow, and not pay, *Pf. 24. 4. Eccl. 5. 4.**

Q. Doth not an oath in any thing not sinful, being taken, oblige to performance?

*A. Yes, he that sweareth to his own hurt, and changeth not, shall never be moved, *Pf. 15. 4.**

Q. Is it not then a great sin to violate oaths and vows, if lawful?

*A. Yes, Seeing he despised the oath, by breaking the covenant, (when lo he had given his hand,) and hath done all these things, he shall not escape: therefore, thus saith the Lord God, As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it I will recompence upon his own head, *Ezek. 17. 18, 19.**

Q. Is it not a very great sin for men to make a vow to God in their trouble, and when they are delivered, to forget to pay it?

Q. A. Yes,

A. Yes, when thou vowest a vow to God, defer not to pay it; for he hath no pleasure in fools. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay. I will go into the house of God, and pay my vows which my lips have uttered, and my mouth hath spoken when I was in trouble, Ecccl. 5. 4, 5. Psal. 66. 13, 14.

Q. But does a vow upon the matter lawful, cease to oblige to performance, when the person himself is under subjection to another, who protests against him, when vowing?

A. Yes, if a woman vow a vow unto the Lord, and bind her self by a bond, being in her Fathers house, in her youth; if her Father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the Lord shall forgive her, because her Father disallowed her, Numb. 30.

3. Q. Since every oath we swear is the appealing to God to judge the truth of what we speak; are not those vain and light oaths so usual in common discourse, very sinful, and a despising of God?

A. Yes, I say unto you, swear not at all, neither by Heaven, for it is God's throne; nor by the Earth, for it is his footstool: therefore, above all things, my brethren, swear not, neither by Heaven, neither by the Earth, neither by any other oath, Matt. 5. 34. Jam. 5. 12.

Q. Should not men then pray earnestly that God will enable them to overcome this wicked custom?

A. Set a watch, O Lord, over my mouth, and keep the door of my lips, Psal. 141. 3.

Sect. 5. Of Worship due to God's Name, of Repentance, and of Fasting.

Q. IS it not the duty of every man to worship his Maker?

A. O come, let us worship and bow down; let us kneel before the Lord our maker: for he is our God, and we are the people of his pasture, Psal. 95. 6, 7.

Q. Is religious worship to be given to God, and to him alone?

A. Yes, thou shalt worship the Lord thy God, and him only shalt thou serve, Mat. 4. 10.

Q. We

Q. We must not then give this worship to any creature?

A. No, and I fell at his feet to worship him, and he said unto me, see thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God; and let no man beguile you of your reward, in a voluntary humility, and worshipping of Angels; and change not the truth of God into a lie, in worshipping and serving the creature, *Rev. 19. 10. Col. 2. 18. Rom. 1. 25.*

Q. Is not the only way of coming to the Father, by the Son; and to ask in his name?

A. Yes, Jesus saith unto him, I am the way, and the truth, and the life; no man cometh to the Father but by me: Whatsoever ye ask the Father in my name, that will I do: for he is our peace, who hath made both one, and hath broken down the middle-wall of partition between us; and through him we both have an access, by one spirit, unto the Father, *Joh. 14. 6. 13. Eph. 2. 14, 18.*

Q. Are we not obliged to pray for all men?

A. Yes, I exhort therefore, that first of all prayers, supplications, intercessions, and giving of thanks be made for all men, for Kings, and for all that are in authority, *1 Tim. 2. 1, 2.*

Q. Must we pray for our enemies?

A. Yes, but I say unto you love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, *Mat. 5. 44.*

Q. Must we pray for the dead?

A. No, while the child was yet alive, I fasted and wept; for I said, who can tell whether God will be gracious to me, that the child may live? but now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me, *2 Sam. 12. 22, 23.*

Q. Upon the committing of sin, is it not our duty to confess it, if we would have the guilt removed?

A. Yes, I acknowledged my sin unto thee, and mine iniquity have I not hid. I said I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin, *Psal. 32. 5.*

Q. Must we not also give thanks for the mercies we receive?

A. Yes, what shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation, and call upon the name of the Lord, *Psal. 116. 12, 13.*

Q. But

Q. But will God hear our prayers if we ask any thing that is lawful?

A. Yes, and this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us, 1 Joh. 5. 14.

Q. But may we pray for wealth, that we may live in riot and excess?

A. No, ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts, Jam. 4. 3.

Q. May we pray to gain the praise of devotion among men?

A. No, and when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men, Mat. 6. 5.

Q. Must we not take heed to what we say, and not suffer our minds to wander?

A. Yes, with their mouths they shew much love, but their heart goeth after covetousness, Ezek. 33. 31.

Q. Should we not be fervent, and very zealous in prayer, and not cold and faint?

A. Yes, be fervent in spirit, serving the Lord; for the effectual fervent prayer of a righteous man availeth much, Jam. 5. 16. Rom. 12. 11.

Q. May we expect the answer of that prayer that is not put up in Faith?

A. No, ask in Faith nothing wavering; for he that wavereth is like a wave of the Sea, driven with the wind, and tossed: for, let not that man think that he shall receive any thing of the Lord, Jam. 1. 6, 7.

Q. Will God hear prayers offered up from an impure heart?

A. No, I will therefore that men pray every-where, lifting up holy hands, without wrath, and doubting; for if they regard iniquity in their heart, the Lord will not hear their prayers: the sacrifice of the wicked being an abomination to the Lord, 1 Tim. 2. 8. Psal. 16. 18. Prov. 15. 8.

Q. But will a prayer from an humble, pure, and upright heart, be heard in the day of trouble?

A. Yes, the prayer of the upright is his delight. Call upon me in the day of trouble, and I will answer you. He will regard the prayer of the destitute, and not despise their prayer: and the effectual fervent prayer of the righteous

righteous availeth much, *Prov. 15. 8. Psal. 50. 15. Psal. 102. 17. Jam. 5. 16.*

Q. May we go to work in our own strength, without looking to God for his help?

A. No, we are not sufficient of our selves to think any thing, as of our selves, but our sufficiency is of God, 2 Cor.

3. 5. Q. But should we not then beg the aid of the spirit of God to assist us in prayer?

A. Yes, he will give the holy spirit to them that ask it: likewise the spirit helpeth our infirmities; for we know not what we should pray for as we ought; but the spirit it self maketh intercession for us, with groanings which cannot be uttered, Luk. 11. 15. Rom. 8. 26.

Q. May not these Families and Kingdoms that call not upon God, be afraid of the divine wrath?

A. Yes, pour out thy wrath upon the Heathen that have not known thee; and upon the Kingdoms and Families that have not called upon thy name, Psal. 79. 6. Jer. 10. 25.

Q. Is it not our duty to be present at the publick prayers of the Church?

A. Yes, and my house is called the house of prayer; therefore forsake not the assembling of your selves together, as the manner of some is; but let us draw near with a true heart, in full assurance of Faith, having our hearts sprinkled from an evil conscience, Mat. 21. 12. Heb. 10. 25, 22.

Q. Ought we not also to pray frequently in secret?

A. Yes, when thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. Therefore pray always, with all prayer and supplication of the spirit, and watching thereunto with all perseverance, and supplication for all Saints, Mat. 6. 6. Eph. 6. 18.

Q. But must we not be sure to be at peace with God, by doing his will, since God beareth not sinners?

A. Yes, can two walk together except they be agreed? therefore wash ye, make you clean; put away the evil of your doings, learn to do well; else I will hide mine eyes from you; yea, when ye make many prayers I will not hear, Amos 3. 3. Isa. 1. 16, 15.

Q. Is repentance so necessary a duty, that without it we certainly perish?

A. Yes, except ye repent, ye shall all likewise perish. Turn ye, turn ye, why will ye die? Luke 13. 5.

Q. Is this repentance any other thing but a turning from sin to God?

A. No, repent, and turn your selves from your idols, and turn your faces from all your abominations; and it is the design of the Gospel to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, Ezek. 14. 6. Acts 26. 18.

Q. But will God forgive men their iniquities, if they forsake their sins, and amend their lives?

A. Yes, repent, and turn your selves from all your transgressions, so iniquity shall not be your ruine. When the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his soul alive, Ezek. 18. 30, 26.

Q. Is it not our duty to repent of our sins, although we had only some probability that God will forgive?

A. Yes, repent therefore of this thy wickedness, and pray God, if [perhaps] the thought of thine heart may be forgiven thee: [who can tell] if God will turn, and repent, and turn away from his fierce anger, that we perish not? Act. 8. 22. Jon. 3. 9.

Q. But have we any instance of God's with-holding of the threatened judgment, upon repentance?

A. Yes, and God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them, and he did it not, Jon. 3. 10.

Q. May men defer their repentance till death-bed?

A. No, to day if ye will hear his voice, harden not your hearts. Remember now thy Creator in the days of thy youth, while the evil days come not, Psal. 95. 7, 8. Eccl. 12. 1.

Q. Is it not our duty to joyn fasting with prayer and repentance?

A. Yes, therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rent your heart, and not your garments, and turn unto the Lord your God, Joel 2. 12, 13.

Q. What is that fast that God calleth for, and is acceptable to him?

A. Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out, to thy house; when thou seest the naked, that thou cover him? then shall thy light break forth as the morning, and thine health shall spring forth speedily; then shalt thou call, and the Lord shall answer, Isa. 58, 5. 6, 7, 8.

Q. Is not fasting very seasonable, when we have any extraordinary thing to request from God?

A. Yes, go, gather together all the Jews that are present in Susban, and fast ye for me, and neither eat nor drink three days, night nor day. I also and my maidens will fast likewise; and so will I go in unto the King, which is not according to the Law; and if I perish, I perish, Esth. 4. 16.

Q. Should we not avoid vain-glory in fasting?

A. Yes, moreover, when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. But thou when thou fastest, anoint thine head, and wash thy feet, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly, Mat. 6. 16, 17, 18.

CHAP. II.

Containing our Duty to our selves.

Sect. I. Of those vertues which respect our souls, where first of Humility, as it is opposed to Pride and Vain-glory; of Meekness, and of consideration, where an enquiry is made after the safe rule of trying our own state and condition.

Q. *Is not humility a duty absolutely necessary to Christians?*

A. *Yes, he hath shewed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and love mercy, and to walk humbly with thy God? Mic. 6. 8.*

Q. *Is it not a great sin to have an high and great opinion of our selves?*

A. *Yes, every one that is proud in heart is an abomination to the Lord; for he hates a proud look: God resisteth the proud, but giveth grace unto the humble, Prov. 16. 5. & 6. 16. Jam. 4. 7.*

Q. *Is it not a very dangerous sin?*

A. *Yes, the wicked through his pride doth persecute the poor; and through the pride of his countenance will not seek after God, Psal. 10. 2, 4.*

Q. *Is not pride the cause of anger and wrath?*

A. *Yes, proud and haughty scorner is his name, who dealeth in proud wrath, Prov. 21. 24.*

Q. *Is it not also the cause of strife and contention?*

A. *Yes, only by pride cometh contention, Prov. 13. 10.*

Q. *And will this sin, which is in it self so heinous, and the root of all other vices, go unpunished?*

A. *No, pride goeth before destruction, and an haughty spirit before a fall. Every one that is proud in heart is an abomination to the Lord; though hand joyn in hand he shall not be unpunished, Prov. 16. 18, 5.*

Q. Is

Q. Is it not a great folly for a man to be proud of beauty, strength, or wit; of riches, honours, or preferments; or of any virtue, or grace, though of themselves desirable?

A. Yes, I said unto the fools, deal not foolishly; and to the wicked, lift not up the horn; lift not up your horn on high, speak not with a stiff neck; for promotion cometh neither from the east, nor from the west, nor from the south; but God is the Judge: he putteth down one, and setteth up another. Man that is in honour, and understandeth not, is like the beasts that perish. It is not expedient for me doubtless to glory, *therefore*, lest I should be exalted above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me. Be not wise in your own conceits, *Psal.* 75. 4, 5, 6. & 49. 20. *2 Cor.* 12. 7. *Rom.* 12. 16.

Q. Is it not a great sin to thirst after the praise and applause of men?

A. Yes, let us not be desirous of vain-glory. How can ye believe, that receive honour one of another? *Joh.* 5. 44. *Gal.* 5. 26.

Q. Does not this destroy the fruit of the best action?

A. Yes, but all their works they do to be seen of men. And when they give alms they sound the trumpet, that they may have glory of men, *Mat.* 23. 5. & 6. 2.

Q. Is not vain-glory a very dangerous sin?

A. Yes, nevertheless, among the chief Rulers also many believed on him; but because of the Pharisees, they did not confess him: for they loved the praise of men more than the praise of God, *Joh.* 4. 32, 33.

Q. Ought men to rejoyce in their bad actions, because they may be (as frequently they are) commended by men for such things?

A. No, wo unto you when all men speak well of you, for, so did their Fathers to the false Prophets, *Luke* 6. 26.

Q. Is not meekness, which is a calmness and quietness of spirit, a very honourable and commendable virtue?

A. Yes, better is it to be of an humble spirit with the lowly, than to divide the spoil with the proud: and he that is slow to anger, is better than the mighty; and he that ruleth his Spirit, than he that taketh a City, *Prov.* 16. 19, 32.

Q. Is it not also a very advantageous vertue?

A. Yes, blessed are the meek, for they shall inherit the earth; the meek will he guide in judgment, Mat. 5. 5.

Q. Should not the noble pattern of Christ's meekness stir us up to the practice of this vertue?

A. Yes, learn of me, for I am meek and lowly in heart, Mat. 11. 28.

Q. Should not Christians bear reproaches patiently, since the Lord of Glory suffered so meekly and unjustly from his own creatures?

A. Yes, if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God; for even hereunto were ye called; because Christ also suffered for us, leaving us an example, that we should follow his steps; who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously, 1 Pet. 2. 20, 21, 23.

Q. Should we not then shun the company of an angry man?

A. Yes, make no friendship with an angry man, and with a luxurious man thou shalt not go; lest thou learn his ways, and get a snare to thy soul, Prov. 22. 24, 25.

Q. Is it not our duty to consider our ways, and to take heed what we do?

A. Yes, keep thy heart with all diligence; for out of it are the issues of life: put away from thee a froward mouth, let thine eyes look straight before thee; ponder the path of thy feet. I said I will take heed to my ways, that I sin not, Prov. 4. 23, 24, 25. Psal. 39. 1.

Q. And should not every man examine his own estate, that he may know whether he be in favour with God?

A. Yes, examine your selves whether ye be in the faith, prove your own selves: know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? 2 Cor. 13. 5.

Q. How shall I know whether I be in favour with God?

A. Little children, let no man deceive you; he that doth righteousness, is righteous; and he that committeth sin, is of the Devil, 1 Joh. 3. 7, 8.

Q. Is this a certain and safe rule to try our state by?

A. Yes, in this the children of God are [manifest,] and the children of the Devil: whosoever doth not righteousness, is not of God, 1 Joh. 3. 10.

Q. Since

Q. Since this is the rule by which God will judge us in the great day, ought we not now to make this the rule of judging our selves?

A. Yes, be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap: for he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting, Gal. 6. 7, 8.

Q. What are the works of the flesh, which will bring condemnation on men, if they continue in them?

Q. The works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; they who do such things, shall not inherit the Kingdom of God, Gal. 5. 19, 20, 21.

Q. What are the works of the spirit, against the doers of which there is no Law?

A. The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no Law, Gal. 5. 22, 23.

Q. And is it certain that the end of such men shall be peace?

A. Yes, mark the perfect man, and behold the upright; for the end of that man is peace, Psal. 37. 37.

Q. But will God punish sinners with everlasting torments, if they turn from all the evil they have done, and do that which is right?

A. No, if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live; he shall not die, Ezek. 18. 21.

Q. And is this a good encouragement for sinners to forsake their wicked ways?

A. Yes, if we confess our sins, he is faithful and just to forgive us our sins; and to cleanse us from all unrighteousness, 1 Joh. 1. 9.

Q. But if the righteous man forsake his righteousness, and commit iniquity; will his former righteousness save him?

A. No, when the righteous turneth away from his righteousness, and committeth iniquity, and doth according to all the abominations that the wicked man doth; shall he live? all his righteousness that he hath done shall not be

mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die, *Ezek. 18. 24.*

Q. And should not this prevail with every man to stand fast, and not to faint in well-doing?

A. Yes, wherefore, let him that thinketh he standeth, take heed lest he fall: for if any man draw back, my soul shall have no pleasure in him, 1 Cor. 10. 12. Heb. 10. 38.

Sect. 2. Of Contentedness, and the contraries to it, viz. Murmuring, Ambition, Covetousness, Envy: and of Diligence, with the danger of despising Grace.

Q. Is it not every man's duty to be well-pleased with this condition, whatever it is, that God hath placed him in?

A. Yes, I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and how to abound every-where; and in all things I am instructed, both to be full, and to be hungry; both to abound, and to suffer need, Phil. 4. 11, 12.

Q. Is not murmuring and discontentment a sin most hateful to God?

A. Yes, do all things without murmuring, that ye may be blameless, and harmless: neither murmur ye as some of them also murmured, and were destroyed of the destroyer: but it is a joyful and pleasant thing to be thankful, Phil. 2. 14. 1 Cor. 10. 10.

Q. Is not ambition, which makes men always dislike their present condition, a very odious and dangerous vice?

*A. Yes, and Haman told his friends of the glory of his riches, and the multitude of his children, and how the King had advanced him above the Princes; yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the King's gate, *Esth. 5. 11, 13.**

Q. Is not covetousness a very great sin, since it keeps from contentment?

A. Yes, let your conversation be without covetousness, and be content with such things as ye have, Heb. 13. 5.

Q. Must not he that sets his heart upon wealth, necessarily take it off from God?

A. Yes, ye cannot serve God and Mammon; therefore,

fore, if riches encrease, set not your heart upon them, Luke 16. 13.

Q. Is not covetousness a sin which betrayeth men to all other vices, and which excludeth men from the Kingdom of Heaven?

A. Yes, they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction, and perdition: for the love of money is the root of all evil; which while some coveted after, they have erred from the Faith, and pierced themselves through with many sorrows. And the covetous shall not inherit the Kingdom of God, 1 Tim. 6.⁹, 10. 1 Cor. 6. 10.

Q. Is it not a very unchristian sin to envy one another?

A. Yes, if ye have bitter envying and strife in your hearts, glory not; for where envying and strife is, there is confusion, and every evil work, Jam. 3. 14, 16.

Q. Since contentedness is so very lovely and desirable a virtue, and so contrary to these vices which bring destruction upon men, should we not study it in every condition?

A. Yes, godliness with [contentment] is great gain; for we brought nothing into this world, and it is certain we can carry nothing out: and having food and raiment, let us be therewith content, 1 Tim. 6. 6, 7, 8.

Q. Is it not every mans duty to be diligent and industrious, both for his body and soul?

A. Yes, be not sloathful in business, be fervent in spirit, serving the Lord. It is the hand of the diligent that maketh rich. Seest thou a man diligent in his business, he shall stand before Kings, he shall not stand before mean men, Rom. 12. 11. Prov. 22. 29.

Q. Can the sloathful and careless man expect either a present or future happiness?

A. No, I went by the field of the sloathful, and lo it was all grown over with thorns. Sloathfulness casteth into a dead sleep, and an idle soul shall suffer hunger, Prov. 24. 30, 31. & 19. 15.

Q. But must we not especially be careful to husband and improve grace?

A. Yes, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly-kindness; and to brotherly-kindness, charity. Grow in grace, 2 Pet. 1. 5, 6, 7. & 3. 18.

Q. Will

Q. Will not God give more grace to him that improveth the little he hath?

A. Yes, for unto every one that hath shall be given, and he shall have abundance: and if these things be in you, and abound, they make you that you neither shall be barren, nor unfruitful, *Mat. 25. 29. 2 Pet. 1. 8.*

Q. Are not the dangers that attend the neglect of grace, very great?

A. Yes, from him that hath not, shall be taken away even that which he hath, *Mat. 25. 29.*

Q. Is it not an heinous crime to despise the offers of grace?

A. Yes, he that despised Moses Law, died without mercy, under two or three witnesses: of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing; and hath done despite unto the spirit of God, *Heb. 10. 28, 29.*

Q. Should not we then hearken to the voice of the Gospel, which is the glad tidings of peace?

A. Yes, see that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from Heaven. How shall we escape, if we neglect so great salvation? *Heb. 11. 25.*

Q. Is not the unprofitable servant to have a sad portion of wretchedness at judgment?

A. Yes, cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth, *Mat. 25. 30.*

Q. Is not the case of that man very sad, who after he hath embraced the offers of grace, falleth from his profession?

A. Yes, if any man draw back, my soul shall have no pleasure in him: and if we sin wilfully, after that we have received the knowledg of the truth, there remaineth no more sacrifice for sins, *Heb. 10. 38, 26.*

Sect. 3. Of those vertues that concern our Bodies; where, 1. Of Chastity; 2. Of Temperance in eating and drinking.

Q. *Is not chastity a duty every man is bound to observe?*

A. *Yes, for this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour, 1 Thess. 4. 3, 4.*

Q. *Is not fornication, which is contrary to chastity, a sin which defileth our bodies?*

A. *Yes, he that committeth fornication, sinneth against his own body, 1 Cor. 6. 18.*

Q. *Is not uncleanness forbidden in the very lowest degree?*

A. *Yes, ye have heard that it was said by them of old time, thou shalt not commit adultery; but I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart, Mat. 5. 28.*

Q. *And should we not guard our outward senses also?*

A. *Yes, I made a covenant with mine eyes; why then should I think upon a maid, Job 31. 1.*

Q. *Should we not also shun all occasions of uncleanness?*

A. *Yes, remove thy way far from her, and come not nigh the door of her house, Prov. 5. 8.*

Q. *Should we not also abstain from filthy communications, and immodest speech?*

A. *Yes, but fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh Saints; neither filthiness, nor foolish talking, Eph. 5. 3, 4.*

Q. *Is it not a very ready means to yield to the temptation, when men listen to such filthy discourse?*

A. *Yes, with her much fair speech she caused him to yield; with the flattering of her lips she forced him: he goeth after her straight-way, Prov. 21. 22.*

Q. *And should we not resist all temptations thereunto?*

A. *Yes, and it came to pass, as she spake to Joseph day by day, that he hearkned not unto her to lie by her, or to be with her; saying, how can I do this great wickedness, and sin against God? Gen. 39. 10, 9.*

Q. *Is*

Q. Is not uncleanness a sin that clouds the understanding, and makes men become very brutish?

A. Yes, whoso committeth adultery with a woman, lacketh understanding; for he goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks, Prov. 6. 32. & 7. 22.

Q. Is it not then a sin very hurtful to the soul?

A. Yes, he that doth it destroyeth his own soul, Prov. 6.

32.

Q. Is it not very mischievous to the body also?

A. Yes, go not astray after a strange woman, for she hath cast down many wounded; yea many strong men have been slain by her: her house is the way to hell, going down to the chambers of death, Prov. 7. 26, 27.

Q. And doth not this sin diminish a mans substance, and help to impoverish men?

A. Yes, for by means of a whorish woman a man is brought to a piece of bread; and the adulterers will hunt for the precious life: for it is a fire that consumeth to destruction, and will root out all a mans inheritance, Prov. 6. 26. Job 31. 12.

Q. Doth it not cast an everlasting stain upon a man's good name also?

A. Yes, a wound and dishonour shall he get, and his reproach shall not be wiped away, Prov. 6. 33.

Q. Ought not this sin to be severely punished?

A. Yes, 'tis an heinous crime; yea, it is an iniquity to be punished by the Judges, Deut. 22. 22. Job 31. 11.

Q. However the committers of this wickedness may escape punishment from men, yet, will not God's judgments be poured out upon them?

A. Yes, whoremongers and adulterers God will judge: and if any man defile the Temple of God, him shall God destroy, Heb. 13. 4. 1 Cor. 3. 17.

Q. Is not this a sin which shuts out from the Kingdom of Heaven?

A. Yes, and there shall in no wise enter into it any thing that defileth: be not therefore deceived, neither fornicators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, shall inherit the Kingdom of God, Rev. 21. 27. 1 Cor. 6. 9.

Q. And should not this prevail with all men, not to be partakers with these men in their sins?

A. Yes, for this we know, that no whoremonger, nor
unclean

unclean person, hath any inheritance in the Kingdom of Christ, and of God : let no man deceive you with vain words ; for because of these things cometh the wrath of God upon the children of disobedience : be not ye therefore partakers with them, *Eph. 5. 5, 6, 7.*

Q. Is not moderation and temperance in eating and drinking, a commanded duty ?

A. Yes, hast thou found honey ? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it. And be not drunk with wine, wherein is excess, Prov. 25. 26, 27. Eph. 5. 18.

Q. May not men lawfully pray for so much as sufficeth nature ?

A. Yes, two things have I required of thee, deny me them not before I die : give me neither poverty nor riches, feed me with food convenient for me ; lest I be full and deny thee, and say, who is the Lord ? or, lest I be poor, and steal, and take the name of my God in vain, Prov. 30. 7, 8.

Q. But is there not a special warning to abstain from excess in eating and drinking ?

A. Yes, take heed to your selves, lest at any time your hearts be over-charged with surfeiting, and drunkenness. Let us walk honestly, as in the day ; not in rioting and drunkenness ; and make not provision for the flesh, to fulfil the lusts thereof, Luke 21. 34. Rom. 13. 13, 14.

Q. Should we not then abstain from the company of such persons ?

A. Yes, be not amongst wine-bibbers, amongst riotous eaters of flesh, Prov. 23. 20.

Q. Do not these sins bring poverty upon men ?

A. Yes, for the drunkard and the glutton shall come to poverty, Prov. 23. 21.

Q. Doth not these sins bring diseases and calamities upon mens bodies also ?

A. Yes, who hath woe ? who hath sorrow ? who hath contentions ? who hath babblings ? who hath wounds without cause ? they that tarry long at the wine, Prov. 23. 29, 30.

Q. Doth not the Word of God tell us that drunkards are of the number of those that shall not inherit the Kingdom of Heaven ?

A. Yes, be not deceived ; for neither the covetous, nor drunkards, shall inherit the Kingdom of God, 1 Cor. 6. 10.

Q. Is

Q. Is it not a very great sin to make others drunk, that they may sport with their ridiculous behaviour?

A. Yes, wo unto him that giveth his neighbour drink, that putteth thy bottel to him, and makest him drunken also, that thou mayest look on their nakedness, *Hab. 15.*

Q. Have they who are mighty to drink any reason to brag of this?

A. No, wo unto them that are mighty to drink wine, and men of strength to mingle strong drink, *Isa. 5. 22.*

Q. Are they not then very foolish, who upon any pretence whatsoever, do commit this sin?

A. Yes, wine is a mocker, strong drink is raging; and whosoever is deceived thereby, is not wise, *Prov. 20. 1.*

Sect. 4. Of Temperance in Sleep, in Recreation, and in Apparel.

Q. Is it not a very foolish thing to give our selves to immoderate sleep?

A. Yes, go to the ant, thou sluggard, consider her ways, and be wise. How long wilt thou sleep? when wilt thou arise out of thy sleep? yet a little sleep, a little slumber, a little folding of the hands to sleep, *Prov. 6. 6, 10.*

Q. Is it not the high-way to bring poverty on men, to spend their time in sleeping?

A. Yes, love not sleep lest thou come to poverty: open thine eyes, and thou shalt be satisfied with bread; but drowsiness shall cover a man with rags, *Prov. 20. 13. & 23. 21.*

Q. Should we not use lawful recreations with moderation, and choose a seasonable time for them?

A. Yes, to every thing there is a season, and a time to every purpose under the Heaven: a time to laugh, and a time to dance: he hath made every thing beautiful in his time, *Eccl. 3. 1, 4, 11.*

Q. Doth not excess in recreations bring to poverty?

A. Yes, he that loveth pleasure shall be a poor man, *Prov. 21. 17.*

Q. Is not there a wo pronounced against those who use immoderate recreations?

A. Yes, wo unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them; and the harp, and the viol, the

the tabret, and pipe, and wine are in their feasts, *Isa. 5. 11, 12.*

Q. And should we not be careful that our recreations have nothing of sin in them?

A. Yes, let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, Rom. 13. 13.

Q. Is not the reward of such who sport themselves with their own deceivings, very sad?

A. Yes, they shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day-time; spots they are, and blemishes, sporting themselves with their own deceivings, while they feast with you, 2 Pet. 2.

13.

Q. Must not men give an account how they have spent their time in recreations?

A. Yes, rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth; and walk in the ways of thy heart, and in the sight of thine eyes: but know thou, for all these things God will bring thee into judgment, Eccl. 11. 9.

Q. Is not temperance in apparel a commanded duty?

A. Yes, I will therefore that women adorn themselves in modest apparel, with shamefastness, and sobriety; not with broidered-hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works, 1 Tim. 2. 9, 10.

Q. Will not God punish their vanity, who observe every phantastick, light fashion?

*A. Yes, because the daughters of Zion are haughty, and walk with stretched-out necks, and wanton eyes; walking, and mincing as they go, and making a tinkling with their feet: therefore the Lord will smite with a scab the crown of the head of the daughter of Zion, and take away the bravery of their tinkling ornaments, *Isa. 3. 16, 17, 18.**

Q. But may not those whom God hath placed in an higher condition than others, wear gorgeous apparel?

A. Yes, behold, they which are gorgeously apparelled, and live delicately, are in Kings Courts, Luke 7. 25.

Q. Is not the distinguishing of persons, in respect of sex, another end of apparel?

A. Yes, the woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for

for all that do so, are an abomination unto the Lord thy God, *Deut. 22. 5.*

Q. When men consider the original of cloaths, have they any reason to be proud?

*A. No, and the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons, *Gen. 3. 7.**

Q. Are not Christian vertues the only rayment that will make men lovely in God's eyes?

*A. Yes, whose adorning, let it not be that outward, of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be in the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit; which is in the sight of God of great price, *1 Pet. 3. 3, 4.**

CHAP. III.

Concerning the duties we owe to our Neighbours.

SECT. I. Of Justice ; 1. To mens Souls ; 2. To their Bodies ; where the hazard of drawing men into sin, and the heinousness of the sin of Murder is discovered.

Q. **W**^{Hat is the sum of that duty we owe to our neighbours ?}
A. Thou shalt love thy neighbour as thy self, *Matt. 22. 23.*

Q. Should we not then do to others what we would have them do to us ?

A. Yes, all things whatsoever ye would that men should do to you, do ye even so to them ; for this is the Law and the Prophets, *Mat. 7. 12.*

Q. Doth not the Lord require that every man do justly ?

A. Yes, what doth the Lord require of thee, O man, but to do [justly], and to love mercy, and to walk humbly with thy God, *Mic. 6. 8.*

Q. And doth not God regard the perverting of justice in a Prounce ?

A. Yes, if thou seeest the oppression of the poor, and and violent perverting of judgment and justice in a Province, marvel not at the matter ; for he that is higher than the highest regardeth, and there be higher than they, *Ecc. 5. 8.*

Q. Is it not a great act of injustice done to a mans soul, to entice him to sin ?

A. Yes, wo unto you, Scribes and Pharisees, hypocrites ; for ye compass Sea and Land to make one proselyte ; and when he is made, you make him twofold more the child of Hell than your selves, *Mat. 23. 15.*

Q. Should we not studiously shun, and wisely slight the wicked counsels of men ?

A. Yes, if sinners entice thee, consent thou not ; if they
E
say

lay, come with us, let us lay wait for blood; we shall find all precious substance, walk thou not in the way with them, refrain thy foot from their path, *Prov. 1. 10, 11, 13,*

15.

Q. Should we not be careful to do no wrong to the bodies of men?

A. Yes, thou shalt not kill, Exod. 20. 13.

Q. Is not the sin of murder a very heinous and crying sin?

A. Yes, and the Lord said unto Cain, what hast thou done? the voice of thy brothers blood crieth unto me from the ground, Gen. 4. 10.

Q. Is there any pity to be given to those who lye in wait to shed innocent blood?

A. No, thine eye shall not pity him; but thou shalt put away the guilt of innocent blood, Deut. 19. 13.

Q. Is not the guilt of this sin so great, that it leaveth a stain upon the Land where it is committed, if it pass unpunished?

A. Yes, by swearing and killing they break out, and blood toucheth blood; therefore shall the Land mourn, and every one that dwelleth therein shall languish, Hos. 4.

2, 3.

Q. Doth it not then bring temporal judgments upon a Kingdom?

A. Yes, then there was a famine in the days of David three years, year after year; and David enquired of the Lord, and the Lord answered; it is for Saul, and for his bloody house, because he slew the Gibeonites, 2 Sam. 21. 1.

Q. Is not the sin of murder an high contempt and despite towards God himself? and therefore deserving a severe punishment, because it is the defacing of his image?

A. Yes, whoso sheddeth mans blood, by man shall his blood be shed; for in the image of God made he man, Gen. 9. 6.

Q. Will not this sin of murder be punished with everlasting torments also?

A. Yes, but the fearful, and abominable, and murderers, shall have their part in the lake which burneth with fire and brimstone, Rev. 21. 8.

Q. Is not maiming a great injury, and deserving severe punishment?

A. Yes, under the Law it was, eye for eye, tooth for tooth, hand

hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe, *Exod. 21. 24, 25.*

Q. Will it excuse a man to say, that what he has done was only in return of some injury offered him by another?

A. No, recompence no man evil for evil; avenge not your selves, but rather give place unto wrath; for it is written, vengeance is mine, I will repay, saith the Lord, Rom. 12. 17, 19.

Sect. 2. Of Justice, about the possessions of our Neighbours; against injuring him, as to his Wife, or his Goods: of Oppression, of paying of Debts, and of Theft.

Q. Should we not abstain from all covetous desires towards the possessions of our neighbours?

A. Yes, thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbours, Exod. 20. 17.

Q. Is it not the duty of every man to be content with his own portion?

A. Yes, let your conversation be without covetousness, and be content with such things as ye have, Heb. 13. 5.

Q. Is not the enticing a mans wife, the greatest injustice, and the most irreparable and provoking injury?

A. Yes, jealousy is the rage of a man, therefore he will not spare in the day of vengeance, he will not regard any ransom; neither will he rest content, though thou givest many gifts, Prov. 6. 34, 35.

Q. Is not malicious injustice, in wishing, or doing mischief to our neighbour, a very great sin?

A. Yes, wo to them that devise iniquity, and work evil upon their beds, and devise mischief; therefore let all bitterness be put away from you, with all malice, Mic. 2. 1. Psal. 36. 4. Eph. 4. 31.

Q. Are we not obliged to prevent the spoil, destruction, and damage of our neighbours goods, although he were our enemy?

A. Yes, if thou meet thine enemies ox, or his ass going astray, thou shalt surely bring it back to him again: if thou see the ass of him that hateth thee lying under his burden, and wouldst forbear to help him, thou shalt surely help with him, Exod. 23. 4, 5.

Q. Is not covetous injustice, or the defrauding of our neighbour, an heinous iniquity?

A. Yes, wo to him that covereth an evil covetousness to his house, that he may set his nest on high: thou shalt not defraud thy neighbour, neither wrong him, Lev. 19. 13. Hab. 2. 9.

Q. Is not oppression, or seizing upon the goods or possessions of our neighbours, (especially of the poor) a very crying sin, which God will punish?

A. Yes, rob not the poor, neither oppress the afflicted in the gate; for the Lord will plead their cause, and will spoil the soul of those that spoiled them, Prov. 22. 22.

Q. And is not God's heavy vengeance threatened against it?

Q. Yes, he that hath oppressed the poor, hath spoiled by violence, &c. he shall surely die, his blood shall be upon him, Ezek. 18. 12, 13.

Q. Hath not God particularly taken upon him the protection of the poor, and of the oppressed?

A. Yes, for the oppression of the poor, for the sighing of the needy; now will I arise, (saith the Lord); I will set him in safety from him that puffeth at him, Psal. 12. 5.

Q. Is it not a great act of injustice for a man to defraud his neighbour?

A. Yes, let no man go beyond, and defraud his brother in any matter, because that the Lord is the avenger of all such, 1 Thess. 4. 6.

Q. Should we not restore what we have taken from any man?

A. Yes, if I have taken any thing from any man by false accusation; I restore him four-fold, Luke 19. 8.

Q. Is it not the description of a wicked man to borrow, and not to restore?

A. Yes, the wicked borroweth, and payeth not again, Psal. 37. 21.

Q. Doth not Justice tie every surety to pay those debts of others, for which he stands bound?

A. Yes, my son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, thou art snared with the words of thy mouth, Prov. 6. 1.

Q. Is not the with-holding of the hire of the labourer a very great sin?

A. Yes, behold, the hire of the labourers which have reaped down your fields, which is of you kept back by fraud,

fraud, crieth; and the cries of them that have reaped are entred into the ears of the Lord of Sabaoth, *Jam.*

J. 4.
Q. Should not Masters then be very ready to give servants their hire?

A. Yes, thou shalt not oppress an hired servant, that is poor and needy; whether he be of thy brethren, or of thy strangers: at his day thou shalt give him his hire; neither shall the Sun go down upon it; for he is poor, and setteth his heart upon it; lest he cry against thee unto the Lord, and it be sin unto thee, *Deut. 24. 14, 15.*

Q. Are we not prohibited to steal the goods of our neighbour?

A. Yes, thou shalt not steal, *Exod. 20. 15.*

Q. Should it be any excuse for a thief to say he hath accustomed himself to steal, and he cannot leave it off?

A. No, let him that stole, steal no more; but rather let him labour, working with his own hands the thing that is good, that he may have to give to him that needeth, *Eph. 4. 28.*

Q. Is it not a great injustice to deal deceitfully with our neighbour; or to deceive a man in any trust that is committed to him? and is there not a necessity of restitution?

A. Yes, if a soul sin, and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep; or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour, or have found that which was lost; and lieth concerning it, and sweareth falsely; in any of all these that a man doth, sinning therein: then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, &c. *Lev. 6. 2, 3, 4.*

Q. Is it not a great injustice for a man to steal his neighbour, and to sell him?

A. Yes, if a man be stealing any of his brethren, and maketh merchandize of him, or selleth him, then that thief shall die, *Deut. 24. 7.*

Q. Is it not a very great sin to be partner with a thief?

A. Yes, whoso is partner with a thief, hateth his own soul, *Prov. 29. 24.*

Q. And is it not a small gain that men make, when they lose their soul?

A. Yes, what shall it profit a man, if he shall gain the whole world, and lose his own soul? Mark 8. 36.

Q. Is not fraud in matters of traffick and bargain, viz. in having false weights and measures, a very great injustice?

A. Yes, a false balance is an abomination to the Lord, but a just weight is his delight. Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure. Just balances, and just weights shall ye have, Prov. 11. 1. Lev. 19. 35, 36.

Q. Is not extortion, and an heighening of the price of a commodity beyond its value, to the ignorant buyer, great injustice?

A. Yes, thou hast greedily gained of thy neighbour by extortion, and hast forgotten me, saith the Lord God, Ezek. 22. 12.

Q. Since there are so many opportunities of deceit in the business of traffick, had not a man need to fence himself with a love to justice?

A. Yes, these are the things that ye shall do, speak ye every man the truth to his neighbour, execute the judgment of truth and peace in your gates; and let none of you imagine evil in his heart against his neighbour, and love no false oath; for all these are things which I hate, saith the Lord, Zec. 8. 16; 17.

Q. Is the oppressing of the poor the way to prosper, and to become rich?

A. No, he that oppresseth the poor to encrease his riches, shall surely come to want, Prov. 22. 16.

Q. Is it not commonly the fortune of those that spoil and deceive others, that they meet with some that do the like to them?

A. Yes, wo to him that encreaseth that which is not his; how long? and he that ladeth himself with thick clay, shall they not rise up suddenly that shall bite thee? and awake that shall vex thee? and thou shalt be for booties to them, Hab. 2. 6.

Q. Hath not God threatened an utter destruction of all that belongs to him, that is guilty of theft?

A. Yes, and the curse shall enter into the house of the thief, and it shall consume it, with the timber thereof, and the stones thereof, Zec. 5. 4.

Sect. 3. Of false Reports, false Witnesses, Slanders, Whisperings, of Scoffing: Of positive Justice, Truth; of Uprising; of Envy and Detraction; of Gratitude.

Q. IS it not our duty to speak the truth of our neighbour?

A. Yes, thou shalt not bear false witness against thy neighbour, *Exod. 20. 16.*

Q. Is there not a promise of peace made to these who do not, by false reports, lessen or impair the credit of their neighbour?

A. Yes, he that speaketh the truth in his heart, that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach against his neighbour, shall never be moved, *Psal. 15. 2, 3.*

Q. May not a false witness certainly expect punishment?

A. Yes, a false witness shall not be unpunished; and he that speaketh lies, shall not escape, *Prov. 19. 5.*

Q. Should we not then be very careful that we raise no false reports upon our neighbour?

A. Yes, thou shalt not raise a false report: put not thine hand with the wicked, to be an unrighteous witness, *Exod. 22. 1.*

Q. Hath not God testified his hatred against this sin?

A. Yes, these things doth the Lord hate, a false witness that speaketh lies, and he that soweth discord among brethren, *Prov. 6. 16, 19.*

Q. Are not tale-bearers forbidden by God?

A. Yes, thou shalt not go up and down as a tale-bearer among thy people, *Lev. 19. 16.*

Q. Doth not the whisperer, who in a private way spreadeth false reports, occasion much mischief and confusion?

A. Yes, a froward man soweth strife, and a whisperer separateth chief friends, *Prov. 16. 28.*

Q. And are not the words of a tale-bearer very hateful?

A. Yes, the words of a tale-bearer are as wounds, and they go down into the innermost parts of the belly, *Prov. 18. 8.*

Q. Are not all men concerned to speak the truth, and only the truth, in matters of Judgment and Justice?

A. Yes, ye shall do no unrighteousness in judgment; thou

thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour, *Lev. 19. 15.*

Q. Is not an unjust sentence an abomination to the Lord?

A. Yes, he that justifieth the wicked, and he that condemneth the just; even they both are abomination to the Lord, *Prov. 17. 15.*

Q. Should not men shew their anger against tale-bearers and slanderers?

A. Yes, the north-wind driveth away rain, so doth an angry countenance a backbiting tongue, *Prov. 22. 23.*

Q. Should they not refrain from the company of slanderers also?

A. Yes, whoso privily slandereth his neighbour, him will I cut off: he that worketh deceit, shall not dwell within my house: he that telleth lies, shall not tarry in my sight, *Psal. 201. 5, 7.*

Q. Is it not a great injustice to wrong persons because of their infirmities?

A. Yes, thou shalt not curse the deaf, nor put a stumbling-block before the blind; but shalt fear thy God, *Lev. 19.*

14.

Q. Is it not a very barbarous cruelty to reproach and revile any that are in affliction?

A. Yes, let their habitation be desolate; for they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded, *Psal. 69. 25, 26.*

Q. Is not such scoffing enough to sadden and make heavy the heart of the afflicted?

A. Yes, reproach hath broken my heart, and I am full of heaviness, *Psal. 69. 20.*

Q. Is it not a great rashness in men to condemn persons as notorious sinners, only because God is pleased to punish them with some extraordinary judgment?

A. Yes, suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I say unto you, nay, *Luke 13. 2, 3.*

Q. Is not speaking the truth a duty we owe to all men?

A. Yes, wherefore, putting away lying, speak every man truth with his neighbour; for he that speaketh truth, sheweth forth righteousness; but a false witness, deceit, *Eph. 4. 25, Prov. 12. 17.*

Q. And

Q. And are their not severe judgments to be poured out upon liars?

A. Yes, all Liars shall have their portion in the lake, which burneth with fire and brimstone, Rev. 21. 8.

Q. Is not humansty, and Courtesie in behavior, a debt we owe to all men?

A. Yes, be kindly affectionate one to another, with brotherly love: in honour preferring one another, and in lowliness of mind, let each esteem other better than themselves; Look not every man on his own things, but every man also on the things of others, Rom. 12. 10. Phil. 2. 3, 4.

Q. Is not meekness a debt we owe to all men?

A. Yes, be patient towards all men, see that none render evil for evil unto any man, 1 Thes. 5. 14, 15.

Q. Is not Brawling a very insufferable evil?

A. Yes, it is better to dwell in a corner of the house-top, then with a brawling woman in a wide house, Prov. 21. 9.

Q. Should we not beware of entering into friendship, with persons of such an humour?

A. Yes, make no friendship with an angry man, and with a furious man thou shalt not go, Prov. 22. 24.

Q. Should we not then endeavour, that we our selves be guilty of none of these fautes?

A. Yes, let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you; with all malice, Eph. 4. 31.

Q. Is it not injustice in us, to envy and grudge that others have those gifts which we lack?

A. Yes, is it not lawful for me to do what I will with mine own? is thine eye evil, because I am good? Mat. 20. 15.

Q. And should we not give unto men that respect that is due to them in respect of their ranks and qualities?

A. Yes, honour all men, love the brotherhood; honour the King: rise up before the hoary head, and honour the face of the old man, 1 Pet. 2. 17. Lev. 19. 32.

Q. Is it not the duty of every man, to supply those that are in any sort of want, if it be in their power?

A. Yes, withhold not good from him to whom it is due, when it is in the power of thy hand to do it; say not unto thy neighbour go and come again and to morrow I will give, when thou hast it by thee, Prov. 3. 27, 28.

Q. Is it not a duty we owe to our neighbour to reprove them discreetly and seasonably if they be in any course of sin?

A. Yes,

A. Yes, Thou shalt not hate thy brother in thy heart, thou shalt in any wise reprove him, and not suffer sin upon him, Lev. 19. 17.

Q. Is it not a strange madness in men, not to hearken to a faithfull reproof?

A. Yes, whose loveth instruction, loveth knowledg; but he that hateth reproof, is brutish, Prov. 12. 1.

Q. And is not destruction threatned to such sort of persons?

A. Yes, he that being often reprov'd hardneth his neck, shall suddenly be destroyed, and that without remedy, Prov. 29. 1.

Q. Is not ingratitude to benefactors a very barbarous crime?

A. Yes, if you do good to those that do good to you, what thank have you? for sinners also do even the same, Luk. 6. 33.

Sect. 4. Of Duty to Magistrates, pastors: of the duty of Parents to Children, and Childrens duty unto Parents.

Q. Is it not the duty of children to honour their Parents, whether Civil, Spiritual, or Natural?

A. Yes, honour thy father and thy mother, that thy days may be long upon the Land, which the Lord thy God giveth thee, Exod. 20. 12.

Q. Is not the supream Magistrate a Civil Parent.

A. Yes, and kings shall be thy nursing fathers, and queens thy nursing mothers. Isa. 49. 23.

Q. Do not all those who are under the civil magistrates authority, owe him honour and reverence?

A. Yes, fear God, honour the King, 1 Pet. 2. 17.

Q. Should not men then beware, of Speaking evil of the magistrate?

A. Yes, thou shalt not revile the gods, nor speak evil of the ruler of thy people; curse not the king, no not in thy thought, Exod. 22. 28. Act. 23. 5. Eccl. 10. 20.

Q. Is not maintainance of their persons and authority, a debt we owe to the Civil Magistrate?

A. Yes, render therefore unto Cesar the things that are Cessars; pay ye tribute, for they are God's Ministers, Mat. 22. 21. Rom. 13. 6.

Q. Since the business of that calling is so weighty, the dangers

dangers and hazards of it so great; are we not obliged to pray earnestly to God for them?

A. Yes, I exhort therefore, that supplications, prayers, intercessions, and giving of thanks, be made for Kings, and for all that are in authority; that they may lead a quiet and peaceable life in all godliness and honesty, 1 Tim. 2: 1, 2.

Q. Do not subjects owe obedience to the commands of the Magistrate?

A. Yes, let every soul be subject to the higher powers, and submit your selves to every ordinance of man for the Lord's sake; whether it be to the King as supreme, or unto Governors, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well, Rom. 13. 1. 1 Pet. 2. 13.

Q. But what if the Magistrate enjoyns any thing contrary to what God hath commanded?

A. We ought to obey God rather than men, Acts 5: 29.

Q. But must we not in this case patiently suffer, and not to secure our selves, rise up against him?

A. Yes, for who can stretch forth his hand against the Lord's anointed, and be guiltless? They that resist, shall receive to themselves damnation, 1 Sam. 26. 9. Rom. 13. 2.

Q. Are not the Ministers of the Word Parents also?

A. Yes, though you have ten thousand instructors in Christ, yet have ye not many Fathers; for in Christ Jesus I have begotten you through the Gospel, 1 Cor. 4. 15.

Q. Since they do us the greatest benefits, are we not obliged to honour and love them?

A. Yes, and we beseech you, brethren, know them which labour among you, and are over you in the Lord, and admonish you; and esteem them very highly in love, for their works sake, 1 Thess. 5. 12, 13.

Q. Is it not very dangerous to despise and deride the Ministers of the Gospel?

A. Yes, he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me, Luke 10. 16.

Q. Do we not owe to Ministers maintenance and provision?

A. Yes, the Lord hath ordained, that they which preach the Gospel, should live of the Gospel: therefore, let him that is taught in the word, communicate to him that teacheth,

teacher, in all good things, 1 Cor. 9. 14. Gal. 6. 6.

Q. Are we not to give obedience to whatsoever they, out of God's Word, shall declare to us to be our duty?

A. Yes, obey them that have the rule over you, and submit your selves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief, Heb. 13. 17.

Q. Are not they who never had the Gospel preached unto them, much more innocent than they that have heard, and resisted it?

A. Yes, wo unto thee Choraſin, wo unto thee Bethſaida; for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago. It shall be more tolerable for Tyre and Sidon in the day of judgment, than for you, Mat. 11. 21, 22.

Q. Are we not also obliged to pray for Ministers?

A. Yes, praying always, with all prayer and supplication for all Saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, Eph. 6. 18, 19.

Q. Is it not the duty of children to honour and reverence their natural Parents?

A. Yes, ye shall fear every man his Mother, and his Father: honour thy Father and thy Mother, as the Lord thy God hath commanded thee, Lev. 19. 3. Deut. 5. 16.

Q. Should not this respect and reverence be given to Parents, even when they are correcting their children?

A. Yes, furthermore, we had Fathers of our flesh which corrected us, and we gave them reverence, Heb. 12. 9.

Q. If Parents have any infirmities, is it not the duty of children to cover and conceal them?

A. Yes, and Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their Father; and their faces were backward, and they saw not their Father's nakedness, Gen. 9. 23.

Q. Is it not necessary for children to attend to the counsel their Fathers?

A. Yes, my Son, hear the instruction of thy Father, and forsake not the Law of thy Father, Prov. 1. 8.

Q. Is it not an heinous sin to despise their counsel? and for children to mock the persons of their Parents?

A. Yes, hearken to thy Father that begat thee, and despise

spise not thy Mother when she is old : for the eye that mocketh his Father, and despiseth to obey his Mother, the Ravens of the valley shall pick it out, and the young Eagles shall eat it, Prov. 23. 22. Prov. 30. 17.

Q. Is it not an horrid wickedness in children to curse their Parents ? and that which deserveth the severest punishment ?

A. Yes, every one that curseth his Father or his Mother, shall surely be put to death : he hath cursed his Father or his Mother, his blood shall be upon him ; his lamp shall be put out in obscure darkness, Lev. 20. 9. Prov. 20. 20.

Q. Is not the child bound to obey the command of his Parents, when it hath nothing in it contrary to our duty to God ?

A. Yes, children, obey your Parents in the Lord, for this is right, and well-pleasing unto God, Eph. 6. 1. Col. 3. 20.

Q. Should not Parents be careful how they educate and bring up their children ?

A. Yes, train up a child in the way he should go ; and when he is old he will not depart from it, Prov. 22. 6.

Q. Should not Parents encourage their children in the ways of God, and not be harsh and unkind to them ?

A. Yes, Fathers, provoke not your children to wrath, lest they be discouraged ; but bring them up in the nurture and admonition of the Lord, Col. 3. 21. Eph. 6. 4.

Q. Is it not a cruel fondness in Parents to spare the rod when childrens faults require it ?

A. Yes, he that spareth his rod, hateth his son, Prov. 13. 24.

Q. And must it not be given timely, and not be delayed ?

A. Yes, he that loveth his son, chasteneth him betimes ; and while there is hope, Prov. 13. 24. & 19. 18.

Q. Is not moderate correction, given in meekness ; the best remedy to prevent the ruine of a wicked child ?

A. Yes, foolishness is bound in the heart of a child ; but the rod of correction shall drive it from him, Prov. 22. 15.

Sect. 5. Of duty to our Brethren, and Relations; Husband, Wife, Friends, Masters, Servants, &c.

Q. Ought not brethren to have the greatest tenderness and kindness each to other?

A. Yes, and Abram said unto Lot, let there be no strife, I pray thee, between me and thee; for we are brethren, Gen. 13. 8.

Q. Is it not a very pleasant thing to see brethren live together in love?

A. Yes, behold, how good and how pleasant it is for brethren to dwell together in unity, Psal. 133. 1.

Q. If this love be not fixed in the heart, are not brethren in most danger of disagreeing upon the least ground?

A. Yes, and when Joseph's brethren saw that their Father loved him more than all his brethren, they hated him, and could not speak peaceably unto him, Gen. 37. 4.

Q. Is not love, amongst those who profess the same Faith, and are brethren of the same Church, an unquestionable duty?

A. Yes, but as touching brotherly love, ye need not that I write unto you; for ye your selves are taught of God to love one another. Love the brotherhood, 1. Thess. 4. 9. 1 Pet. 2. 17.

Q. Are we not in an especial manner bound to do all good offices to this brotherhood?

A. Yes, as we have opportunity, let us do good to all men; especially unto them that are of the household of Faith, Gal. 6. 10.

Q. Is not this peculiar love to Christians, as Christians, especially of helping them in their needs, very acceptable in the sight of God?

A. Yes, whosoever shall give to drink unto one of these little ones a cup of cold water, only in the name of a disciple, he shall in no wise lose his reward, Mat. 10. 42.

Q. And is it not the duty of these brethren to continue in the belief of that same doctrine?

A. Yes, earnestly contend for the Faith, which was once delivered to the Saints, Jude 3.

Q. And

Q. And must they not hold fast the profession of that faith, notwithstanding persecution attend it?

A. Yes, let us hold fast the profession of our faith, without wavering, Heb. 10. 23.

Q. And are we not also, as opportunity serves, to communicate with them in all holy offices?

A. Yes, they continued steadfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers, Act. 2. 42.

Q. Is it not the duty of strong Christians, to bear with the infirmities of the weaker.

A. Yes, we that are strong, ought to bear with the infirmities of the weak, and not to please our selves, Rom. 15. 1.

Q. Are we not obliged to endeavour in all meekness, the restoring of any fallen brother.

A. Yes, if a man be overtaken in a fault, ye that are spiritual, restore such a one in the spirit of meekness, considering thy self, lest thou also be tempted, Gal. 6. 1.

Q. Are we not to have a sympathy and fellow-feeling with these brethren, to be nearly toucht with whatever befalls them?

A. Yes, rejoyce with them that do rejoyce, and weep with them that weep; be of the same mind one towards another, Rom. 12. 15, 16.

Q. Is not this love that which Christ has made the badge of his disciples?

A. Yes, by this shall all men know that ye are my disciples if ye have love to one another, John. 13. 35.

Q. Is it not the duty of the wife, to give obedience to the husband?

A. Yes, wives submit your selves unto your own husbands, as it is fit, in the Lord; for the husband is the head of the wife even as Christ is the head of the Church, therefore as the Church is subject, unto Christ, so let the wives be to their own husbands, in every thing, Col. 3. 18. Eph. 5. 22, 23, 24.

Q. Do the faults of the husband, justify the forwardness of the wife?

A. No, likewise ye wives be in subjection to your own husbands, that if any obey not the word, they also may without the word be won by the conversation of the wives, 1 Pet. 3. 1.

Q. Do

Q. Did not holy women in old time obey their husbands?

A. Yes, in the old time the holy women, who also trusted in God, were in subjection to their own husbands, even as Sara obeyed Abraham, calling him Lord; whose daughters ye are as long as ye do well, 1 Pet. 3. 5, 6.

Q. Is it not the duty of husbands to love their wives?

A. Yes, husbands love your wives, and be not bitter against them; he that loveth his wife, loveth himself; for no man ever yet hated his own flesh, Col 3. 19. Eph. 5. 25, 28, 29.

Q. Should not the Husband also honour the wife?

A. Yes, likewise ye husbands dwell with them according to knowledg; giving honour unto the wife, as unto the weaker vessel, 1 Pet. 3. 7.

Q. Should not the vertue of the person, be the chief consideration in marriage?

A. Yes, who can find a vertuous woman, for her price is far above rubies; Favour is deceitful and beauty is vain, but a woman that feareth the Lord, she shall be praised, Prov. 31. 10, 30.

Q. Is it not the duty of friends, to carry friendly and faithfully one to another?

A. Yes, a man that hath friends, must shew himself friendly, Prov. 18. 24.

Q. Is not unfaithfulness in a friend, a very great injustice?

A. Yes, confidence in an unfaithful man, in the day of trouble, is like a broken tooth, and a foot out of joynt, Prov. 25. 19.

Q. Is it not our duty to be constant in friendship?

A. Yes, a friend loveth at all times, and a brother is born for adversity, and there is a friend that sticketh closer than a brother, Prov. 17. 17. and 18. 24.

Q. Is it not great injustice and folly, to cast off a faithful friend?

A. Yes, thine own friend, and thy fathers friend forsake not, Prov. 27. 10.

Q. Should we be offended at the admonition and reproof of a friend?

A. No, faithful are the wounds of a friend, let the righteous smite me, it shall be a kindness; let him reprove me, it shall be an excellent oyl; which shall not break my head, for yet my prayer also shall be in their calamities, Prov. 27. 6. Psal. 141. 5.

Q. And

Q. *And are we not then obliged to lament the death of a faithful friend?*

A. Yes, I am distressed for thee, my brother Jonathan; very unpleasant hast thou been unto me: thy love to me was wonderful, passing the love of women, 2 Sam. 1. 26.

Q. *Is it not the duty of Servants to be obedient to their Masters?*

A. Yes, servants, obey your Masters in all things, according to the flesh, Col. 3. 22.

Q. *Must not this obedience be without grumbling and murmuring?*

A. Yes, and whatsoever ye do, do it heartily, with good will, doing service as to the Lord, and not to men, Col. 3. 23. Eph. 6. 7.

Q. *Is not the servant to be faithful and diligent, as well when his Master is absent, as when present?*

A. Yes, serving them not with eye-service, as men-pleasers, but in singleness of heart, fearing God, Col. 3. 22.

Q. *And must he not also be honest to his Master?*

A. Yes, not purloining, but shewing all good fidelity, Tit. 2. 10.

Q. *And must he not submit to rebuke?*

A. Yes, not answering again; and if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God, 1 Pet. 2. 20.

Q. *But should servants be also subject to wicked and froward Masters?*

A. Yes, servants be subject to your Masters with all fear, not only to the good and gentle, but also to the froward, 1 Pet. 2. 18.

Q. *Should not servants honour their Masters?*

A. Yes, let as many servants as are under the yoke, count their own Masters worthy of all honour, 1 Tim. 6. 1.

Q. *May not such faithful servants expect a reward from God?*

A. Yes, knowing that of the Lord ye shall receive the reward of inheritance, Col. 3. 24.

Q. *Is not the Master obliged to be just to his servants?*

A. Yes, Masters, give unto your servants that which is just and equal, knowing that ye have a Master in Heaven, Col. 4. 1.

Q. Is it not a great sin in Masters to keep back their wages from them?

A. Yes, behold, the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entred into the ears of the Lord of Sabaoth, *Jam.*

5. 4.

Q. Should not Masters be gentle and meek to their servants?

A. Yes, and ye, Masters, forbear threatening; knowing that your Master also is in Heaven: neither is there respect of persons with him, *Eph.* 6. 9.

Q. Should not the Master of a Family admonish his servants, if they commit iniquity against God? and not suffer them, if they continue so, to remain in their house?

A. Yes, he that worketh deceit, shall not dwell within my house; he that telleth lies, shall not tarry in my sight; but he that walketh in a perfect way, he shall serve me, *Psal.* 101. 6, 7.

Sect. 6. Other Branches of our duty to our Neighbour; of Charity to mens Souls, Bodies, Goods, and Credit: of Alms-giving, and of Peace-making.

Q. Is not love the great Gospel-duty often enjoyned us by Christ?

A. Yes, a new Commandment I give unto you, that ye love one another, as I have loved you: that ye also love one another, *John* 15. 34. & 15. 17.

Q. If this charity be sincere, will it not keep the mind in a meek and peaceable temper towards others?

A. Yes, charity doth not behave it self unseemly, is not easily provoked, *1 Cor.* 13. 5.

Q. Will it not also breed compassion towards all the miseries of others, and make us rejoyce in their prosperity?

A. Yes, rejoyce with them that rejoyce, and weep with them that weep, *Rm.* 12. 12.

Q. And will it not guard us against envy?

A. Yes, charity envyeth not, *1 Cor.* 13. 4.

Q. Does it not keep down pride and haughtiness?

A. Yes, charity vaunteth not it self, is not puffed up: put on therefore bowels of mercies, kindness, humbleness of mind

mind; be kindly affectioned one towards another, with brotherly love, in honour preferring one another, 1 Cor. 13, 4. Col. 3. 12. Rom. 12. 10.

Q. Doth it not cast out censoriousness, and believeth and hopeth the best of all men?

A. Yes, charity thinketh no evil, but beareth all things, believeth all things, hopeth all things, endureth all things, 1 Cor. 13. 5. 7.

Q. Is it not of so noble and generous a temper, as to cast out all mercenariness, and self-seeking?

A. Yes, love seeketh not her own, 1 Cor. 13. 5.

Q. Does it not also cast out of the heart all malice, and endure the greatest injuries?

A. Yes, charity beareth all things, 1 Cor. 13. 7.

Q. Should we not then endeavour that our love be without dissimulation?

A. Yes, let love be without dissimulation, Rom. 12. 9.

Q. Is not this charity to be extended even to enemies?

A. Yes, I say unto you, love your enemies; bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and and persecute you, Matt. 5. 44.

Q. Should not the command of Christ move us to the practice of this duty?

A. Yes, be ye kind one to another; tender-hearted, forgiving one another; not rendring evil for evil, nor railing for railing; but contrariwise, blessing, Eph 4. 32. 1 Pet.

3. 9.

Q. Should not the example of God's love to us engage us to love him?

A. Yes, beloved, if God so loved us, we ought also to love one another: for he is kind to the unthankful, and the evil, 1 Joh. 4. 11. Luke 6. 35.

Q. Are not malice and revenge the most restless tormenting passions that can possess the mind of man?

A. Yes, it maketh men that they sleep not except they have done mischief; and their sleep is taken away, unless they cause some to fall, Prov. 4. 16.

Q. Can we reasonably expect that God will forgive us our sins, if we do not forgive men that offend us?

A. No, if ye forgive not men their trespasses, neither will your Father forgive your trespasses, Mat. 6. 15.

Q. But must not this inward love appear in our actions and good deeds done to our neighbour?

A. Yes, let us not love in word, neither in tongue, but in deed and in truth, 1 Joh. 3. 18.

Q. Is it not our duty to comfort our neighbours when we see them under any sadness or heaviness?

A. Yes, the God of all comfort comforteth us in our tribulation, that we may be able to comfort them which are in any trouble, 2 Cor. 1. 3, 4.

Q. Is it not a very barbarous thing not to comfort the afflicted?

A. Yes, she weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her, all her friends have dealt treacherously with her, they are become her enemies: for these things I weep, mine eye, mine eye runneth down with water, because the comforter that should relieve my soul, is far from me, Lam. 1. 2, 16.

Q. Should it not be matter of grief to us, that our neighbour will not hearken to reproof, but will continue in his wickedness?

A. Yes, but if ye will not hear reproof, my soul shall weep in secret for your pride. Rivers of waters run down mine eyes, because men keep not thy Laws, Jer. 13. 17. Psal. 119. 136.

Q. Are we not also to exercise this active charity toward the bodies of our neighbours, and not only to wish, but to do for their relief?

A. Yes, if a brother or sister be naked, and destitute of daily food; and one of you say unto them, depart in peace, be ye warmed, and filled; notwithstanding ye give him not those things that are needful for the body, what doth it profit? Jam. 2. 15, 16.

Q. Is there not a sad threatening denounced against those who neglect these acts of charity towards their brethren?

A. Yes, depart from me, ye cursed, into everlasting fire, prepared for the Devil and his Angels: for I was an hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not, Mat. 25. 41, 42, 43.

Q. If we find an innocent person condemned to death, are we not to use all possible endeavours for his deliverance?

A. Yes, if thou forbear to deliver them that are drawn unto death, and thou that are ready to be slain; if thou sayest, behold, we know it not; doth not he that pondereth

dereth the heart, consider ? and he that keepeth thy soul, doth not he know it ? shall not he render to every man according to his deeds ? *Prov. 24. 11, 12.*

Q. Is not the duty of Alms-giving perfectly necessary for the approving of our love to God ?

A. Yes, whoso hath this world's good, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ? 1 Job.

3. 17.

Q. And is not the performance of this duty very acceptable unto God ?

A. Yes, but to do good, and communicate, forget not ; for with such sacrifices God is well pleased, Heb. 13. 16.

Q. Must not men beware that they propose not to themselves the praise of men, as the motive of their charity ?

A. Yes, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the Synagogues, and in the streets, that they may have glory of men ; otherwise ye have no reward of your Father which is in heaven, Mat. 6. 2, 1.

Q. And is it not a vain thing to give alms, where love to God and men is not the motive ?

A. Yes, though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity ; it profiteth me nothing, 1 Cor. 13. 3.

Q. But must not men give cheerfully, and without grudging ?

A. Yes, every man as he purposeth in his heart, so let him give not grudgingly, or of necessity, for God loveth a cheerful giver, 1 Cor. 9. 7.

Q. Is it not vain and impious to think, that the parting with any thing for Christ, will impoverish men ?

A. Yes, every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names sake, shall receive an hundred fold, and shall inherit everlasting life, Mat. 19. 29.

Q. And hath not God particularly promised that the charitable shall not want, but shall have a recompense of reward ?

A. Yes, the Liberal soul shall be made fat, and he that watereth, shall be watered also, himself ; he that giveth to the poor, shall not lack, ; but he that hideth his eyes, shall have many a curse, Prov. 11. 25. and 28. 27.

Q. Is not this a putting out wealth in his hands who hath made solemn promise of repayment?

A. Yes, he that hath pity on the poor, lendeth to the Lord; and that which he hath given, will he pay him again, Prov. 19. 17.

Q. And will not the reward, be more or less, according to the degrees of our alms?

A. Yes, he that soweth sparingly, shall reap sparingly; and he that soweth bountifully, shall reap bountifully, 2 Cor. 9. 6.

Q. Should we not be very tender of the credit of our neighbour?

A. Yes, a good name is better than precious ointment, and rather to be chosen then great riches, Eccl. 7. 1. Prov. 22. 1.

Q. Will not mens unmercifull judging of others, be paid home to them in the strict and severe judgment of God?

A. Yes, judg not that ye be not judged, for with what judgment ye judge, ye shall be judged; and with what measure you mete it shall be measured to you again, Mat. 7. 1, 2.

Q. Is it not a christian duty, to study to reconcile, and make peace among brethren?

A. Yes, blessed are the peace-makers, for they shall be called the children of God, Mat. 5. 9.

Q. If Christians will observe all those duties which they owe to God, to themselves, and to their neighbour, may they not expect the reward of eternal life?

Q. Yes, this do, and thou shalt live, Luke. 10. 28.

Q. Are not Christian duties both profitable and pleasant, even when they expose us to outward sufferings?

A. Yes, Christ's yoke is easie and his burden is light; and his commandements are not grievous: therefore rejoyce that ye are counted worthy to suffer shame for the name of Christ, Mat 11. 30. 1 John, 5. 3. Act. 5. 41.

Q. Since the danger of delaying our turning to God is so evident and cert ain, should we not betimes set about it?

A. Yes, whatsoever thy hand findeth to do, do it with thy might; for there is no work nor device, nor knowledge, nor wisdom in the grave whither thou goest, Ecc. 9. 10.

The Ten Commandments.

1. **T**Hou shalt have no other Gods before me:

2. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the water under the Earth. Thou shalt not bow down thy self to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the Fathers upon the children, unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my Commandments.

3. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

4. Remember the Sabbath-day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

5. Honour thy father and thy mother, that thy days may be long upon the land, which the Lord thy God giveth thee.

6. Thou shalt not kill.

7. Thou shalt not commit Adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbour.

10. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

The Lord's Prayer.

Our Father which art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy will be done on Earth as it is in Heaven. Give us this day our daily bread. Forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil; for thine is the Kingdom, the Power, and the Glory, for ever and ever, *Amen.*

The Belief.

I Believe in God, the Father Almighty, maker of Heaven and Earth; and in Jesus Christ his only Son, our Lord; which was conceived by the Holy Ghost; born of the Virgin Mary, suffered under *Pontius Pilate*; was crucified, dead and buried; he descended into Hell, and rose again from the dead, and ascended up into Heaven, and sitteth at the right hand of God, the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the Holy Catholick Church; the Communion of Saints; the Forgiveness of sins; the Resurrection of the Body; and the Life everlasting, *Amen.*

Private Devotions laid down in Scripture-
Expressions.

A Prayer for Morning and Evening.

Our father which art in heaven, *who* ruleth over all the kingdoms of the earth; *who* searcheth all hearts, and understandeth all the imaginations of the thoughts; *who* art of purer eyes than to behold evil, and canst not look on iniquity: I which am but dust and ashes, not worthy of the least of all thy mercies; *being* abominable and filthy, and a transgressor from the womb; *do now* come, and kneel before thee, O Lord, my maker; to offer to thee, the Sacrifice of thanksgiving, and to call upon

upon *thy* name. O let *thy* good spirit, help my infirmities, and make intercession for *me*, for I know not what I should pray for as I ought. I confess my transgressions unto thee, O Lord, I have sinned against heaven and before thee, and am no more worthy to be called thy son; iniquities so prevail against me, *that* when I would do good, evil is present with me: O wretched man that I am, who shall deliver me, from the body of this death? (*here mention thy most prevailing corruptions.*) O my God, I am ashamed and blush, to lift up my face to thee my God; for my iniquities are increased over my head, and my trespass is grown up unto the heavens: But, Lord to whom shall I go? thou hast the words of eternal life: *thou* hast no pleasure in the death of the wicked, but that the wicked turn from his way and live; and *thou* hast said, him that cometh to thee, thou wilt in no wise cast out: O stablish *this* word unto thy servant, who is *now* devoted to thy fear. Remember not the sins of my youth, nor my transgressions; for thy names sake, O Lord, pardon mine iniquity, for it is great; order my steps in thy word, and let not any iniquity have dominion over me; create in me a clean heart, O Lord, and renew a right spirit within me: *that* I may no longer live the rest of my time in the flesh, to the lusts *thereof*: but as he that hath called me is holy, so I may be holy in all manner of conversation; denying ungodliness and worldly lusts, and living soberly, righteously and godly, in this present world. Into thine hand I commit my spirit and body, O lord God of truth; o let integrity and uprightness preserve me,

[instruct me, and teach me in the way wherein I should go: guide me with thine eye *this* day. Lord, preserve my going out, and my coming in; establish thou the work of my hands: set a watch before my mouth, and keep the door of my lips: encline not my heart to any evil thing, to practice wicked works with men that work iniquity; but give thy Angels charge over me, to keep me in all my ways.]

at night say, [let the Angel of the Lord encamp round about me, *that* I be not afraid for the terror by night: the Lord that keepeth Israel, who neither slumbreth nor sleepeth, be my keeper: In confidence of this, I will both lay me down in peace, and sleep; for thou Lord only makest me dwell in safety.]

Let the people praise thee, O God, let all the people praise thee: that thy way may be known upon earth, thy saving health among all Nations: add to the Church daily such as should be saved; give light to them that sit in darkness, and in the shadow of death; that the Kingdoms of this World may become the Kingdoms of our Lord, and of his Christ. O, continue thy loving kindness unto them that know thee, and thy uprightness to the upright in heart. *Be a strength to the poor, and a strength to the needy in his distress. Abundantly bless our provision, and satisfy our poor with bread; make Wars to cease unto the end of the Earth: break the bow, and cut the spear in sunder; let the wickedness of the wicked come to an end, but establish the just: and thou who hast commanded, that supplications, prayers, intercessions, and giving of thanks be made for all men, for Kings, and for all that are in authority, I beseech thee, be a sun and shield to our dread Sovereign Lord King Charles; O prepare mercy and truth which may preserve him: prolong the King's life, and his years as many generations, that judgment may run down as waters, and righteousness as a mighty stream: do good in thy good pleasure unto Sion; let our Priests lips always keep knowledge, that the people may only seek the Law at their mouths, and many may be turned away from iniquity. O let the work of the Lord prosper in their hands: be gracious to my brethren and kinsmen, according to the flesh, (here thou mayest name particular persons) and grant that all men do the will of their Father which is in Heaven. And now, what shall I render unto thee, O Lord, for all thy benefits towards me? Thou art he that took me out of the womb, and hitherto hast made me dwell in safety. Many, O Lord my God, are the wonderful works which thou hast done for me: I will sing unto thee, O Lord, as long as I live; I will sing praise unto my God while I have my being. Blessed be the Lord God, who only doth wondrous things; and blessed be his glorious name for ever; and let the whole earth be filled with his glory, Amen. Our Father which art, &c.*

Another.

O Blessed and Glorious God, who art exalted above all blessing and praise: Thou, even thou art Lord alone, and there is no Saviour beside thee. Lord, what is man, that

that thou takest knowledge of him? or the son of man, that thou makest account of him? *I confess, I am ashamed and blush to lift up my face to thee my God: for my iniquities are increased over my head, and my trespass is grown up into the heavens: I have sinned, what shall I do unto thee, O thou preserver of men. (here mention thy particular sins)* if thou, Lord, shouldst mark iniquities: o Lord, who shall stand? but there is forgiveness with thee, that thou mayest be feared. O Remember not against me former iniquities, let thy tender mercies speedily prevent me. Help me o God of my salvation for the glory of thy name; purge away my sins, for thy names sake: cast down every imagination, that exalteth it self against the knowledge of God; and bring into captivity every thought, to the obedience of Christ. *O grant that I may be renewed in the spirit of my mind, that I put on the new man, which after God is created in righteousness and true holiness: and that I no longer have any fellowship with the unfruitful works of darkness. And now, what shall I render unto thee O Lord, for all thy benefits towards me? because thou hast commanded thy loving kindness in the day time, therefore this night is my prayer unto thee, O God of my life. Lord, be my keeper, and I shall not be afraid for the terror by night.*

in the night, therefore is my prayer now unto thee, O God of my life: preserve my going out, and my coming in; and grant that I order my conversation aright.

I desire also to pray for all men: for Kings, and for all that are in authority. O prolong the King's life, and his years as many generations; prepare mercy and truth which may preserve him. Let the people praise thee, O God, let all the people praise thee. O, let the earth be full of the knowledge of the Lord: let the wickedness of the wicked come to an end, but establish the just. Be gracious to my brethren according to the flesh; do thou, O Lord, for them exceeding abundantly above all that they ask or think. Now, unto him that is able to keep me from falling, and to present me faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour be Glory and Majesty, Dominion and Power, both now and ever, Amen.

*A Prayer for children, being a Paraphrase
of the Lord's Prayer.*

OUR Father which art in Heaven, from *whom* every good gift, and every perfect gift cometh; in *whom* I live, and move, and have my being; hallowed be thy name, for all *thy* benefits towards me: thou art he that took me out of the womb, and *hitherto* hast made me dwell in safety: *thy* mercies they are new every morning, and daily *thou* loadeth me with benefits. I will sing unto thee, O Lord, as long as I live; I will sing praise to my God while I have my being. Let thy Kingdom come, O Lord, that thy way may be known upon earth, thy saving health among all Nations. Thy will be done in earth as it is in Heaven. O Lord shew me thy ways, teach me thy paths, lead me in thy truth, and teach me *to say*, not my will, but thine be done. Give me this day my daily bread, feed me with food convenient for me; and bless my provision: *help me* to seek first the Kingdom of God, and his righteousness, and I know my heavenly Father shall add these *other* things he knoweth, I have need of. Forgive me my sins, O Lamb of God, which taketh away the sins of the World. Remember not against me former iniquities, purge away my sins for thy names sake. O, cleanse me from all filthiness of flesh and spirit; let integrity and uprightness preserve me; and *grant that I may* remember thee, my Creator, in the days of my youth. Lead me not into temptation, but deliver me from evil; be a shield and buckler unto me

this day; preserve my going } *this night*: the Lord that
out, and my coming in; give } keepeth Israel, who neither
thy Angels charge over me, } slumbreth nor sleepeth, be
to keep me in all my ways. } my keeper.

O hearken unto the voice of my cry, my King and my God: there is nothing too hard for thee; for all that is in the Heaven, and in the Earth, is thine: thine, O Lord, is the greatness and glory, and thou reignest over all. In thine hand is majesty and might; for thine is the Kingdom, the Power, and the Glory, for ever, Amen.

Collects for several occasions, very useful in Private Devotion; comprehending the chief Heads of Prayer: laid down in the language of the Holy Scripture.

Head I. Confession of Sin.

I Confess my transgressions unto thee, O Lord, I acknowledge my sin: *I am* a transgressor from the womb. Behold, I was shapen in iniquity, and in sin did my Mother conceive me. When I would do good, evil is present with me. O, my God, I am ashamed, and blush, to lift up my face to thee, my God; for *my* iniquities are increased over *my* head, and my trespass is grown up unto the Heavens. I have forsaken thee, the fountain of living waters; and hewed out cisterns, broken cisterns, that can hold no water. Light is come into the world, and *I have* loved darkness rather than light. I have sinned, what shall I do unto thee, O thou preserver of men? I acknowledge my transgressions, and my sin is ever before me. Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son. O Lord, to *me* belongeth confusion of face; because I have sinned against thee.

Head II. For Pardon of Sin.

HAVE mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies, blot out my transgressions: wash me thoroughly from mine iniquity, and cleanse me from my sin. For thy names sake, O Lord, pardon mine iniquity, for it is great. Remember not the sins of my youth, nor my transgressions: cleanse me from secret faults. Heal me, O God of my salvation, for the glory of thy name; and purge away *my* sins, for thy names sake. O, remember not against me former iniquities; enter not into judgment with thy servant; for in thy sight shall no man living be justified. But thou, O Lord, art a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth. O, turn unto me, and have mercy upon me. O Lord hear, O Lord forgive; O Lord hearken and do, defer not, for thine own sake, O my God.

Head III. Against the Power of Sin.

O Let not sin reign in my mortal body, that I should obey it in the lusts thereof: *but grant* that *I may* put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and that I put on the new man, which after God is created in righteousness, and true holiness: casting down imaginations, and every

every high thing that exalteth it self against the knowledge of God; and bringing into captivity every thought to the obedience of Christ. O, keep back thy servant from presumptuous sins; let them not have dominion over me.

Head IV. *For the Light of God's Countenance.*

Give ear, O Shepherd of *Israel*; thou that dwellest between the *Cherubims*, shine forth. Turn me again, O God, and cause thy face to shine, and I shall be saved: make me to hear joy and gladness, that the bones which thou hast broken may rejoyce. Restore unto me the joy of thy salvation, and uphold me with thy free spirit. Hear me speedily, O Lord, my spirit faileth; hide not thy face from me, lest I be like unto them that go down into the pit. Quicken me, O Lord, for thy names sake; and cause me to hear thy loving-kindness; for thy loving-kindness is better than life. O, turn unto me, and have mercy upon me: shew me a token for good, and cause thy face to shine upon me. How long wilt thou forget me, O Lord, for ever? How long wilt thou hide thy face from me? Lord, lift thou up the light of thy countenance upon me; withhold not thou thy tender mercies from me, O Lord; make thy face to shine upon thy servant, and let the Lord be upon me.

Head V. *For Grace, and Spiritual good things.*

Shew me thy ways, O Lord, teach me thy paths; lead me in thy truth, and teach me; for thou art the God of my salvation. Order my steps in thy word, and teach me thy statutes. Thy hands have made me, and fashioned me; give me understanding that I may learn thy Commandments. Thou art good, and doest good, teach me thy statutes: encline mine heart unto thy testimonies, and not to covetousness. Turn away mine eyes from beholding vanity. I am a stranger in the earth, hide not thy commandments from me. Create in me a clean heart, O God, and renew a right spirit within me. Take away the stony-heart, and give me an heart of flesh, that I may be renewed in the spirit of my mind, and strengthened with might by thy spirit in the inward man. O, let the blood of Christ purge my conscience from dead works, that I may serve the Living God. Teach me thy way, O Lord, and I shall walk in thy truth: unite my heart to fear thy name. So teach me to number my days, that I may apply my heart unto wisdom. O, that my ways were directed to keep thy statutes.

Head

Head VI. *In times of Affliction.*

I Know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me: thou art just in all that is brought upon me; for thou hast done right, but I have done wickedly. *But*, O, contend not for ever, be *not* always wroth, *lest* the spirit should fail before thee, and the soul which thou hast made. Let, I pray thee, thy merciful kindness be for my comfort. Turn thee unto me, and have mercy upon me, for I am desolate and afflicted; the troubles of my heart are enlarged, O bring thou me out of my distresses. Look upon mine affliction, and my pain, and forgive all my sins: withhold not thou thy tender mercies from me, O Lord, let thy loving-kindness and thy truth continually preserve me: for innumerable evils have compassed me about. Be pleased, O Lord, to deliver me; O Lord make haste to help me. Behold, O Lord, for I am in distress: my bowels are troubled, mine heart is turned within me. I weep, mine eye, mine eye runneth down with water, because the comforter that should relieve my soul, is far from me. O Lord, behold my affliction: *thou hast said* thou dost not afflict willingly, nor grieve the children of men. Remember, I beseech thee, that thou hast made me as the clay, and wilt thou bring me unto dust again? Are not my days few? cease then, and let me alone, that I may take comfort a little before I go, whence I shall not return; even to the land of darkness, and the shadow of death.

Head VII. *In the time of Sickness.*

Have mercy upon me, O Lord, for I am in trouble: mine eye is consumed with grief, my life is spent with sighing; I am weary with my groaning, all the night make I my bed to swim; I water my couch with my tears; my days are consumed like smoke, and my bones are burnt as an hearth: mine age is departed, and is removed from me, as a Shepherd's tent, with pining sickness: from day even to night wilt thou make an end of me? O Lord, I am oppressed, undertake for me. O my God, take me not away in the midst of my days; thy years are throughout all generations: have mercy upon me, O Lord, for I am weak; O Lord heal me. Return, O Lord, deliver my soul: O save me for thy mercies sake; for in death there is no remembrance of thee; in the grave who shall give thee thanks? The grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope

hope for thy truth; what shall I say? my times are in thy hand, O save me for thy mercies sake. Remove thy stroke away from me, I am consumed by the blow of thine hand. When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth; surely every man is vanity. Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears; for I am a stranger with thee, and a sojourner, as all my Fathers were. O spare me, that I may recover strength before I go hence, and be no more.

Head VIII. *A Thanksgiving for Recovery.*

I will extol thee, O Lord, for thou hast lifted me up. O Lord my God, I cried unto thee, and thou hast healed me: O Lord thou hast brought up my soul from the grave, thou hast kept me alive, that I should not go down to the pit. Bless the Lord, O my soul; and all that is within me bless his holy name. Bless the Lord, O my soul; and forget not all his benefits: who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving-kindness, and tender mercies. O Lord, what shall I say? thou hast in love to my soul delivered it from the pit of corruption: the living, the living, he shall praise thee, as I do this day. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. I love the Lord, because he hath heard my voice, and my supplications; because he hath enclined his ear unto me, therefore will I call upon him as long as I live. The sorrows of death compassed me, and the pains of hell gat hold upon me. I found trouble and sorrow: I said in the cutting off of my days, I shall go to the gates of the grave; I am deprived of the residue of my years. I said I shall not see the Lord, even the Lord in the Land of the living. I shall behold man no more, with the inhabitants of the earth: *But* thou hast delivered my soul from death, mine eyes from tears, and my feet from falling: thou hast loosed my bonds. O Lord, truly I am thy servant; I will offer to thee the sacrifice of thanksgiving.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my Strength, and my Redeemer.

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